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Outrages on the American Baptist Mission at Kho-khoi.

I.

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NINE miles south-westerly from Swatow is the large district city of Chan-yang. Eighteen miles further in the same direction is a village called Kho-khoi. Within less than a mile distant are three other villages of note in connection with the narrative now to be given. Scattered around are some fifteen or twenty towns and villages in close communication.

A Baptist Mission Station.

At Kho-khoi the American Baptists have a flourishing mission station. There is a Church of about one hundred members, the outcome of some sixteen years of labor. They are a quiet, earnest body of Christians, faithful in service, honest and prompt in paying their taxes, and in all respects a loyal body of subjects, as well as reputable Church members. They support their own pastor, and, in addition, a school teacher for their children. It is on this inoffensive band that the series of outrages have been committed of which we are now to speak.

A Noted Ruffian and Fugitive from Justice.

In one of the "three other villages" above indicated, there lived, until about fifteen months ago, a notorious character known as Chau A-ming. He was a natural born ruffian. In the circle of his own clan he had bitter feuds and savage fights. In the community generally he had a bad reputation for rowdyism and recklessness. He had an ambition and a talent for leadership, and rallied around himself a band of fellows ready to lend themselves to his lawless maneuvers. A magistrate, who knew him well, described him as "a man who companied with the reckless and the

dissolute and with beggars of the whole region, banding them together to create disturbance." It got to be more than people could stand. A flood of petitions, denouncing him, poured into the yaméns. The Taotai offered a reward for his arrest. Some of his own relatives decided to hand him over. A-ming got wind of it and ran away. For months he wandered about a vagrant and a fugitive, not content to trust himself in any one place for long at a time. His son was seized as a hostage, and was still in prison when the father's new career of ruffianism began.

He Gets into the Roman Catholic Church.

The place at which A-ming finally brought up, in an adjoining district, had a Roman Catholic mission station. Here he met an old acquaintance, one who had once resided at Kho-khoi, and who wanted to get back there. This man had long been a Roman Catholic. He pointed out to A-ming the advantage he might derive from becoming a Roman Catholic under French protection. A-ming looked into the matter. If true, it would furnish him a ground of safety he otherwise could not hope to have. The French were powerful just now; if he became a convert the priests would stand by him and prevent his arrest, the Consuls would back up the priests, and the French government would back up the Consuls. So preached to A-ming his old friend, as he has been known to preach to others, and so A-ming came to believe. Once in the Roman Catholic Church he might look contemptuously upon magistrate's warrants and Taotai's rewards. A-ming avowed himself a convert, was baptized, and duly enrolled as a sheep of the flock.

He now Goes Back to His Old Haunts.

He was now ready to venture back. It was along about the 9th or 10th month of the last Chinese year that he began to reappear and disappear at his old haunts. He was shy and cautious for a little while: he had first to satisfy himself of the protective value of his new profession. He ostentatiously announced that he had become a Roman Catholic—a *French* Roman Catholic; he said that he had entered the service of the Church; that he was now only one grade below a French priest; that mandarins had better be cautious about troubling him; that he was not afraid of any of them. His confident manner made an impression. Color was given to his assertion by his intimacy with a certain native priest, who came and went, and was known to be in frequent consultation with him. His shyness soon wore off: he found he could do things that before he could not, and that connection with priests involved a power that a resolute and enterprising man, with his wits about

him, could turn to best advantage. He became bolder, then more assertive and then aggressive. His disposition to terrorise was not abated ; his power to terrorise was immensely increased.

Organizes a New and Powerful Gang.

Very soon A-ming had his old lieutenants around him, and some new ones added. One Li A-ò, a noted gambler, was his right hand man, then came Li Sam-hui, a glib-tongued fellow, who acted as a sort of private secretary and *aid-de-camp*, then Li Chin-hong, afterwards shot, and others of lesser note. Enrolling of adherents began. The association was fully organized. What it was in all its parts was not fully known to outsiders, except that upon payment of fees, varying from two to four dollars, various benefits and advantages were to accrue. They were to stand together offensively and defensively. A-ming and the leaders were heard to declare,—and we have the exposure made on official Chinese testimony,—that persons having inconvenient taxes to pay were promised exemption ; the same to those burdened with ugly debts ; and it was boldly declared that, if necessary, in the interest of the members, magistrates were to be taken in hand and hauled over the coals. People who had cases on hand, or who were afraid of having cases against them, or had *feng-shui's* to be looked after, would do well to come into friendly relations to A-ming. It was a bold program, but then A-ming was a bold leader. Once the thing was fairly started the progress was wonderful : names came in by tens, and then by hundreds. We have a magistrate's testimony that at the time the raid was made on one of themselves the enrollment had risen to a thousand. His testimony is reliable ; for he was in a condition to know. That means that in the months of December, January and February the number who paid fees had risen from a few tens up to an entire thousand, and the enrollment was still going on. It does not follow that all these had agreed to become active members. No doubt it included many who did not like to be on the wrong side of such a rapidly growing and powerful combination, and paid fees as a matter of expediency and to secure exemption ; for who could tell what A-ming might not accomplish in his new rôle and under what he claimed as his new patronage. He was already getting for himself among his more enthusiastic admirers the designation of "King Wang."

Relations of the Gang to the Roman Catholic Church.

It is not to be inferred that all these enrolled followers of A-ming were, as a matter of course, Roman Catholics. Very far from it. In fact, very few of them were genuine Roman Catholics, or cared

to be known as such. At the time of the raid on the Baptist chapel on the night of March 6th one of the French priests wrote, saying that at Kho-khoi they had only one enrolled member, a man named Li Chi-yih, though they had also some "adherents." Yet at that very hour the enrolled "adherents" of A-ming in that same village counted up, as they themselves claimed, to some six hundred. This amazing difference is easily accounted for. It was not a religious movement in its inwardness at all; it was a gross secular movement, to be inaugurated under French Roman Catholic patronage, utilized for that purpose. The joining of A-ming was primary and requisite; the joining of the Roman Catholic Church was secondary and contingent. A-ming himself and his lieutenants, Li A-ò and Li Sam-hui, must needs be *de facto* and officially Roman Catholic members, in order to have a sure hold on French backing. The others need not necessarily be more than "adherents." A-ming was underwriter, and offered them, in his own audacity and assurance, all the guarantee they needed. However, as the unknown potentialities of this new ecclesiastical relation were the capital stock on which A-ming proposed to do business, some sort of recognition of the Roman Catholic Church was merely "good form" in them all, though not indispensable to membership in himself. This led to some curious observances. Chinaman-like, they studied the art of being on or off, like the figure of the man in a thaumatrope. We are told that Li-ao's conversion dated back to only the time of the New Year. Li Sam-hui did a driving business, as a member of A-ming, but did not become a member of the Catholic Church till the time of the trouble about the Baptist chapel, when he and a good many others hurried up to take their degree at once. Various protective mottoes were issued, on which were the words "SANCTIFIED OF THE HOLY SPIRIT." Some put these up, others kept them as a reserve, not caring to paste them up sooner than was necessary, lest the family gods should take offence;—and they were not quite ready to break with them just yet. Others would enter the name of just one member of the family as a Catholic, expecting this one to insure for the whole of them. As regards the Roman Catholic Church itself, they stood in the attitude of honorary members, or contingent members. They would have an anchor out in two directions, one at the bow and one at the stern. They could face either way or both ways as exigency might demand. Thus, it is known that Li Sam-hui, above mentioned, and Li Chin-hong, the man afterwards shot, both attended a feast to the idols on the 16th of the moon, and, as Menzite Catholics, helped run a magistrate out of town on the 18th,—which is quick and versatile change of base. After their leader got himself into trouble at a later date, and when it was

known there would be a reckoning of some kind with the authorities, there was a general hurrying up among the double-enders, and there was an astonishing Roman Catholic revival, when some hundreds were added to the Church in a few days.

In calling attention to such duplicity on the part of such trimmers as Li A-ò and Li Chin-hong and Li Sam-hui, we are rendering a service to the common Christianity. Catholics and Protestants alike are to be benefited by such exposure. We are alike interested in having all pestiferous weeds rooted out. It is a shame and a disgrace to tolerate them anywhere, in any Church, and it would be a still greater shame and disgrace to throw over them a shield of ecclesiastical recognition to enable them to escape the consequences of their iniquities.

A-ming and His Lieutenants now Begin Business.

By the early part of February matters had matured. A-ming had risen like a rocket. He knew how to make the most of his new religious affiliations, and he was neither slack nor diffident in doing it. It soon became apparent that the little fuger of the French Catholic A-ming was to be thicker than the loins of the Chinese Confucian A-ming. Various little things showed the set of the current. Li A-ò himself, whose religion, if not utilitarian, was not worth having, had already made some practical tests. At his gambling board, a constable, coming around from time to time, was accustomed, as the people in the neighborhood say, to confiscate a certain amount of the bank's cash. A quiet acquiescence in such procedure is the usual policy. Finally Li A-ò informed the avaricious constable that he must understand now that he would be "squeezing" a man who had entered "the Lord of Heaven Doctrine." The thing worked like a charm. The constable ceased to draw on Li A-ò. As a specimen of the way they intended to deal with common people who might offend them, the case of Li A-lam will suffice. This man was leading home his buffalo from the field. On the way the animal snatched at a projecting leaf of sugar cane as he passed. It so happened that the field belonged to Li Chin-hong, one of A-ming's lieutenants. A boy who saw the snatching hurried off and told the owner. At once the matter was taken up by members of A-ming's privy council. The charge was made that A-lam himself had been seen breaking off the cane and chewing as he went along. A demand was made for one hundred dollars damages. A-lam showed them that he had lost his back teeth, and could not chew sugar cane if he had wanted to. This had its weight with some others called in council, and he was let off with twelve dollars. A-ming's position was established now beyond question.

Not only need he not fear magistrates, but he was soon to show that magistrates would have occasion to fear him. Many good people who had been outspoken in their apprehension when he first came back, and began to mutter as they saw the old time desperado getting headway again, now found it convenient to be silent. A-ming's ill-will was not a thing that anybody cared to provoke. Too many hundreds of men were at his back.

A-ming Raids a Magistrate's Office.

And now A-ming gave the country round about an illustration of his mettle. Some individual found himself importuned for a debt he did not wish to pay;—most likely a gambling debt. He was brought before the village magistrate and compelled to compound with his creditor; but he was not satisfied. He went and asked A-ming to make a Catholic of him and take up his case. A-ming was just in the mood for some such daring thing: it would give him distinction at once: so he sent to the magistrate an ultimatum. The latter, not coming to terms promptly, was raided, mobbed, fined, and humiliated by being compelled to explode two thousand fire-crackers in the public streets as token of abject submission. The story is best told in the testimony of the village magistrates themselves, given in to their superior, the district magistrate, and by him sent to the Taotai and the Viceroy. There are two of these "affidavits"—as they might be called—made by two different village magistrates—one of them being a relative of A-ming, and being over the village in which A-ming had his home before he ran away, and one of them being over the market town near by. The importance of the case warrants the insertion of them both.

"Statement of the Village Magistrate Chau Sung-chuan.—I am sixty-six years old; father and mother are dead. There are two brothers of us. I am the second. My wife is of the Lin clan. I have three sons. I am the village magistrate. Chau A-ming is descended from the same ancestor. I am of the second branch. A-ming is of the third. As to this affair, Chau A-ming does not follow any respectable occupation, but companies with beggars and low ruffians to create disturbance. Relying on his being a member of a powerful branch of the clan, he does not heed the restrictions set by the heads of the clan. In the 9th moon of the 20th year the former magistrate, Tsang, having learned this, posted a reward for his arrest, and the clan elders, obeying the orders, were going to have him bound and sent in, and so Chau A-ming fled and lived in Pokling village in Wei-lai district. There he met Li Chi-yih and his mother, natives of Kho-khoi village, who from youth were Catholics: therefore they led Chau A-ming in, and he entered the mission.

After that Chau A-ming went back to Kho-khoi village to live, assuming the name of a Catholic teacher, and became a friend with Li A-ò and others. A-ming declared that by entering the Church and paying one dollar people need not pay their debts, nor rents, nor taxes, and need not fear the magistrates. People from neighboring villages came to him as teacher, and many became converts. On the 18th of the first moon A-ming gathered his gang, went to Niau-a village and seized and captured Wong Kien-luk, the son of the village magistrate, Wong Niung-tung, who was taken to Kho-khoi village, where he was hung up and beaten, and thus money was extorted. This was all because Wong Niung-tung settled a dispute about a debt for some one, and that person went and joined A-ming and entered the Church, and so Chau A-ming took the lead in the extortion (practiced on the magistrate). Wong Niung-tung dare not report the case to the magistrate, and Chau A-ming became more lawless than ever, stirring up people to join his religion. In a few days he had over a hundred men, till on the 23rd of the moon A-ming was taken by the Protestants. The clan's people of the village all with one voice cry out, "Good." Both men and women, old and young. Being called for examination, I state the truth: I beg that the affairs be investigated. That is all."

The other village magistrate testified as follows: "I am 52 years old: my name is Wong Niung-tung: am a native of Chiang-wa village: my father is dead: my mother is living: we are six brothers; I am the oldest: my wife is of the Li clan: I have two sons: I am the village magistrate of Niau-a, a market town. As to this affair:—On the 14th of the 1st moon of this year Wong Tseen-shut, of Sung-chuen village, owed Pei Ngo-tsou, of a neighboring village, a debt of 17,200 cash. This was repeatedly demanded, till a quarrel arose. I took the two parties and arranged for them that Wong Tseen-shut should pay 3000 cash, and at the same time advised Pei Ngo-tson to accept less than the full amount, and the affair was settled. But after Wong Tseen-shut paid the money he was greatly displeased, and having approached Li A-ò, Li A-kiap, Li A-wa and others, he joined Chau A-ming's Catholic religion. Then Chau A-ming authorized Wong Tseen-shut to get together a large number of the companions of their religion, and crowded into my house, saying that he had lost two dollars in the market place, and if it were not paid back within the day half the amount would be added to the original sum. I dared not dispute with them. What I never expected was, that Chau A-ming, on the 18th, with his gang of several tens of men armed with iron rods and knives, crowded into my house, and without reasoning took my eldset son by force, Wong Kien-luk, to the lower part of Kho-khoi village, and °

there he was shut up and beaten. I, having no other resource, at once begged Tseng Yuen-shing, of Hwang-kou village, and also Wong Kwei-ti, of my own village, to intercede for me. Two dollars and 3500 cash were extorted from me by Chau A-ming; and because I advised his comrade in religion to pay his debt, which was greatly contrary to the rule, I was fined 2000 fire crackers in acknowledgment of being wrong. I was afraid of revenge, and dared not report it. Now, on examination, I state the truth and beg to have the matter investigated. That is all."

The above are the statements as transmitted to the higher officials. The originals were "doctored" a little before they were sent up. We know exactly what was said, for we had access to the originals. For instance, the testimony as to the number of A-ming's followers was really *one thousand*, which was made to read *one hundred*. One sentence was suppressed altogether. "On the 1st of the 2nd moon" (March 14th) the witness had said, "in the village of Kho-khoi persons of four different clans banded together not to obey the magistrate, and not to fear the Western people." This referred, beyond question, to the Americans, for they were demanding justice, and the magistrate was stopping in the American chapel, and was supposed to have come because of the American complaint. The reason of this "doctoring" is obvious. It would not do to let it get out that a movement of this kind involving incipient rebellion, had got so large a number of followers as a thousand and yet the district magistrate know nothing of it,—which was a fact; nor would it ever do to let it be known that while here himself, with some hundreds of soldiers at his command, so large a band of conspirators could defy him to his face. He might have been called to account for ignorance and inefficiency. Hence the alterations.

A-ming Was now in His Glory.

The raid on the magistrate took place on the 1st day of March. It was completely successful. During the ensuing few days A-ming walked to and fro a hero. His enthusiastic lieutenants were delighted. Common opposers would now have to get out of the way of a man who could throttle an official,—and all so soon, too. What might not the organization expect in course of time under such a leader? The success of the raid amazed the whole-region. We have the testimony of many persons as to the state of things. Tuesday, March 3rd, was the day appointed for the firing off of the 2000 fire crackers. Also, on that day the man A-lam, whose buffalo had eaten the sugar cane leaves, was to give a puppet-show by way of humiliation. Then, too, a great consolidation feast was appointed,

to which eighty guests were invited. It was delayed a day or two, but it came off afterward. This was to band them more closely together. A-ming was the talk up and down a score of villages.

A-ming now Threatens to Take the Protestants in Hand.

After having humiliated the magistrate, and on the same day, the exultant A-ming cried out, "Well, I have finished one job; now there is another that I will take in hand," and then added in slow and measured tone, "Where there is the Lord of Heaven teaching (Roman Catholic) there can be no Jesus teaching" (Protestant). Everybody knew what this meant. It meant that the next raid would be made upon the Baptist Mission. The thing was repeated more ostentatiously the next day. A-ming did not like Protestants. To be sure he did not know much about them, and was not posted in theology; but he was fully imbued with the impression that they were a pestiferous kind of religionists not to be tolerated. Besides, it was a good way in which to display his zeal. He declared himself accordingly. The Baptists hurried a messenger off to Swatow to beg for protection. The American Consular agent immediately notified the district magistrate of impending danger and urged preventive measures at once. That official was in surprising ignorance of what had taken place. Had he acted promptly, as he was asked to do, all subsequent trouble might have been wholly prevented.

Initial Raid on the Baptists.

On the evening of Friday, March 6th (1st moon, 23rd day), the Baptist Christians, a dozen or fifteen in number, had already assembled at their chapel. It was their regular prayer meeting night. The pastor was looking over his Bible on the subject of the evening's talk. Suddenly and unceremoniously in stalked three men—Chau A-ming, Li A-ò and Li Chin-hong. They broke out into violent abuse at once. "Eh! you teach that it is wrong to worship men, do you? We will show you! You don't worship Mary, the holy mother! Here you! which is the greater, the mother or the son? We do not want you here. Your teaching is corrupt; our teaching is correct. Your teaching has got to stop. You think us to be a bamboo squad. See how quick we will scatter you." To this outburst the pastor replied meekly, "We have been worshipping here for a great many years. There is no reason why we should stop now. You can teach what you believe, and we will teach what we believe. There is plenty of room for all." To which A-ming cried out, "There is not room for you here. Where there is Lord of Heaven teaching there can be no Jesus teaching. So get out! You stand in the way of our fists. You stand where we want to spit. You will soon see what is coming."

And so saying, the three coarse brutes of bullies left, leaving the Baptist Christians to go on with their troubled and anxious meeting. After it was over they sat long conjecturing what would come next and what should be done. To add to their dismay, a relative of some of the members—not a Christian himself—came slipping in. He lives near to the quarter where A-ming's followers were. Having just closed his shop for the night he came to whisper to them that A-ming and some others were getting some weapons ready. What they were going to do he professed not to know, but he thought his Baptist kinsmen ought to be on their guard. He told them also that the pastor and the school teacher had better stay inside the village that night, and then he slipped quietly away again.

What took place some two or three hours later at midnight, when the chapel was attacked in force by A-ming and his gang, and when the leader, while trying to force his way in, was smitten and stunned by a chance blow and left a captive,—all this, and what followed, remains to be told.

(To be continued.)

*The Christian Literature Suited to the Educated Classes of China.**

BY THE REV. GILBERT REID.

IN discussing this theme it is not my intention to push forward any scheme of my own. I simply desire to point out the larger possibilities which are arising to-day before all such Societies as this North-China Tract Society. With every possibility there is linked the question, "What means should be adopted to make the possibility a reality?" A consideration of the possibilities stirs the soul to renewed enthusiasm and inspiration. A study of "the ways and means" produces caution and prudence, leads to a discrimination of the essential and unessential and gives due heed to "the fitness of things."

It is quite possible that a great deal which is suited to one class of people will also be suited to every other class. The more this is realized the more evident will it be that Divinity has been at work, and the nearer dawns the day of perfection. The religion of Jesus Christ, coming forth from the supreme perfection of the Father, has already proved its innate capacity to fit into all lives, thrive in all

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nations, satisfy the cravings of all troubled hearts, and gain its disciples from every grade of society and of every degree of education. We need have no doubt that the best of God is the best for man.

Man, however, is a bundle of wayward prejudices. He has a reason, but is ever acting unreasonably. He has conscience, but his deeds and words are without conscience. He was meant for God, but he is ever misunderstanding God and making unto himself gods of his own imagination. His blindness and prejudices are intensified and characterized by all the peculiarities of his training, all the tendencies of his heredity, all the rules and opinions of his class. It is the hardest of all tasks to instruct man as to who God is, or why Christ, who was born in Judæa, should be taken as the express image of God's person.

There have been those who have claimed that no Chinaman can become a Christian. This, however, to argue *a priori*, is to deny the inherent adaptability of God's wise plans, or the marvellous power of attraction which Christ's compassion has always possessed. At the same time, we, who believe that God's power to save the world has at no time and nowhere died away, have doubtless more than once been forced into the opinion that of all the nations of the world China presents the most stupendous task for converting to Christianity. It is even more generally held that the educated classes of China, the influential *literati*, are the most obstinate, impregnable and hopeless of all.

For this reason, noting accurately the conditions of life in China, and measuring aright our strongest antagonists, it has occurred to me that it might be profitable to inquire what kind of religious literature is best suited to those who form the educated classes of China.

I must confess that my argument must be abstract rather than concrete, negative rather than positive, for thus far I have found we have very little Christian literature which the proud Chinese scholar even cares to read, and still less will praise. It may be that this is a sign of his total depravity and disgusting contrariness, but I am still inclined to think that none of us have made as much of a study as we should as to the best way to present to such men on the printed page the truths of our religion. Nearly all which has been written has been written under the more convenient direction of one's own thoughts, or the natural expansion of a theme, a text, a truth, with little regard to the audience addressed. In some cases notice has been taken of the person addressed, but even then the person was the average reader rather than one of the better educated classes. I have no books of my own to offer as a model, and I doubt if I shall ever be able to meet even my own views as to what

seems to me to be the most suitable. Wherein I fail, more learned men, both Chinese and foreign, may yet succeed, until the Christian literature in the language of China, as in the other languages of the world, will not only become models in style and thought, but be powerful agents in convincing the men of this nation of the wisdom and imperativeness of bowing to the will of God as Christ has made it known.

First of all, while it is very desirable that we should have a few massive volumes, such as Dr. Faber's Commentary on the Gospel of Mark, it is well to lay stress on the importance of tracts and booklets in meeting even the more highly educated among the Chinese. Even in our home lands, amid the rushing inflow of new books, it is some little gem of literature, some little booklet, like Professor Drummond's lecture on the 13th chapter of 1st Corinthians, which has hurriedly passed from one edition to another, has adorned the parlour table, or in the quietness of one's private chamber, has been taken up and read, and with the reading brought solace, peace, joy and trust.

A large number of the educated men of China are too busy to read through a large book of any kind. If they are not pressed by the duties of official life they are occupied by the engagements of social life. While a foreigner might, under similar circumstances, insist on having hours for reading and study, such an idea has hardly ever entered the mind of a Chinaman who is other than a pupil or school master. Hence, if any book is presented to one of the educated classes with any hope of being read, it must be short and concise rather than large and comprehensive.

Judging from the documentary literature of Chinese officialdom it seems as if the Chinese scholar was a greater admirer of condensation than the foreign scholar. In the Official Gazette no memorial, whether dealing with the degradation or promotion of subordinates, with important litigations, public works, or propositions for reform, hardly ever contains more than three or four thousand words, while the edicts of the Emperor are still more concise, seldom ranging beyond five or six hundred words. The educated Chinaman, therefore, prefers to take up a book or document which he can read in a few minutes at one sitting. Of the larger books he is more apt to prefer those which consist of short chapters, each distinct in itself.

Likewise, the different essays required at the literary examinations range from four to seven hundred for the *wén-chang* (文章), and from seven hundred to three thousand for the *ts'ê* (策). All such style of writing may be different from our Western ideas, but perhaps the foreigner can learn as much concerning good composi-

tion from the Chinese as the Chinese from the foreigner. If we recall the training of our own home institutions we shall find that after all we are not so far away from the Chinese regulations, for the essays and orations required in our colleges are more apt to be within one thousand words, and seldom over three thousand.

Thus it can be seen that tract literature, meaning thereby the small book rather than sheet tracts, is the kind of literature most suited to the educated classes of China. Missionaries, therefore, have acted wisely in forming in different parts of China Tract Societies, and in seeking to prepare such a large number of small-sized volumes, ranging over such a large number of religious themes.

Of the books already prepared those which I have found the most acceptable to Chinese scholars are the following:—Dr. Martin's "Evidences of Christianity" (天道溯原), "Three Principles" (三要錄) and "Religious Allegories" (喻道傳), Dr. Griffith John's "Gate of Virtue and Wisdom" (德慧入門) and "Leading the Family in the Right Way" (引家當道), Dr. John L. Nevius' "The True Doctrine Explained" (真道解), Rev. Francis H. James' "The Foundations of Religion" (探道本原), Rev. Alfred Jones' "The Basis of Truth" (道原晰義), Rev. Timothy Richard's "Benefits of Christianity" (救世教益), the Catholic Missionary Premare's "Essay on God" (上帝總論), and a series of essays by native preachers on "Resolution of Doubts" (釋疑彙編). To this can be added the larger book—hardly a booklet—of Dr. Faber on "Western Civilization" (自西徂東). This is by no means a large list, after half a century, to reach the men who stand at the front of literary excellence. Many of the books we have mentioned are liked only by some, and even then in parts. We are certainly, in the preparation of a Christian literature, far from the standard which any one of us would regard as creditable to such a religion as that of the world's Saviour, to say nothing of the high ability represented by the missionary body of China.

In pointing out what I regard as essential, or at least helpful, in making our tract literature suitable to the educated classes, I would in no wise detract from the work already done, or speak so positively as to preclude the weighing of my own ideas with the ideas of others or with the lessons of future experience. It may be that what I regard as suitable to-day may not be suitable even five years hence. However that may be, I throw out my suggestions, such as they are to-day, indicating first, the ideas or arguments suitable to this class, and secondly, the style.

Concerning the ideas to be presented my first suggestion is this: Do not seek in every little book to go through the whole system of theology. Better to choose a particular theme, seek to

make that clear and convincing of itself, and take for granted that there are other truths to be stated by some one else under other themes. Almost any important truth of Christianity, if duly heeded, will lead a man ultimately to complete discipleship. The Bible has many different statements as to the way of salvation, and yet in their essence they not only harmonize but are one.

Secondly, with the larger part of the educated men of China, especially among the Confucianists, the historical and practical aspects of Christianity will carry more weight than the statement of mysterious dogmas. Even in the modern thinking of the more enlightened Christian countries there is the same tendency as we believe already exists in China. Christianity has been in the past both ecclesiasticism and dogmatism, but to-day it rests its claims on a few great verified facts, and offers relief for the perplexities of every day life. The Christian literature in China seems to me too dogmatic in the sense that the practical, ethical elements have been too much neglected. Dr. Faber's able book on "Western Civilization" has done much to bring out the ethical aspects of Christianity, but we need more, and especially those of smaller size, dealing with particular problems of vital interest.

When a student in the Union Theological Seminary, I remember hearing the distinguished Professor Roswell D. Hitchcock remark that Christianity could only prevail in China, as it proved to be more ethical than the ethics of Confucianism. It is for us, then, to ring the emphasis, on righteous deeds, human virtues and the upright man, for by so doing there will be more, rather than less, chance to point to the insufficiency of man's best efforts and the need of dependence upon God and of communion with His Spirit. We can best approach the leaders of China by the path of present duties and earthly occupations, by the development of the individual and the advancement of the nation, and the end, under wise direction and by logical processes, will be union with God, through Him whom God has set to be our Saviour.

Even where dogma is to be presented, I would urge the persuasive rather than the dogmatic method and spirit. It is true that quite a number of the more religiously disposed of the Chinese have imbibed a certain spirit from Buddhism and Taoism rather than from Confucianism, which inclines them to enjoy speculation and mystery. For such, the mysteries of divine revelation have a great fascination, but in dealing with such mysteries I fancy that most of us Westerners are too practical and matter-of-fact to keep the high themes from descending into the common place. There is need in such discussions of a large wealth of illustration,—a many-sided view of the same thought, as of one cautiously winding through an intricate

labyrinth; a frequent reference to things believed, and from which conclusions may be easily drawn; a constant appeal to man's better reason, united with a humble recognition of the incomprehensible character of that which lies behind and beyond all our knowledge, speculation and conjectures. Such doctrines as the nature of the God-head, the meaning of the Trinity, the Divine nature of Christ, the creation or evolution of the world, the relation of man's freedom to God's sovereignty, the indwelling of the Spirit, the resurrection of the dead and the immortality of the soul, are all profound and elevating themes, arousing in the past the greatest minds of the Church to the deepest thought and most sublime expression, and which no doubt to many of the more serious-minded of the Chinese would prove such an attraction that Christianity, for the very magnificence of its sweep of thought, would receive their homage and allegiance. To impress them with the high intellectual character of Biblical teachings is a task worthy of our best effort; but it requires a style of presentation, strong, grand and elevated, befitting the theme, commanding admiration, and tending to magnify the wonderful ways of the Lord.

It also seems to me that at the present time, among the thoughtful of the Chinese, there is an unusual opportunity to bring out what is really the pre-eminent principle of Christianity, and so lead to an acceptance of Christianity where now exists contempt and antagonism. What, then, is the pre-eminent principle of our religion? In one word I would say, Salvation. This is the meaning of the name Jesus, and this was His mission in coming into the world. Where, however, evangelistic Christians in Europe and America are wont to speak of saving souls, in China the words more potent in meaning are to save man, save the people, save the nation, save the world.

As to the real meaning of the word salvation, the emphasis was once placed on saving a man and soul from hell, placing salvation away off in the future after death. Of late years there has been a tendency to bring the work of salvation into the present life. We have all come to see that Christ came to save men first from sin and then from suffering.

As this is the growing sentiment in the Christian activities at home, so it is Christianity's best approach to the Chinese people of to-day. Never before was there such a feeling of utter helplessness and such a willingness to find some method or some person to rescue them from their calamities and shield them from their foes. This, too, is now the sentiment of the educated classes, and herein is a hope for China such as never existed before. When in former years missionaries went forth in famine times to relieve the suffering, the people were wont to address them as the saviours of

life, (救命的菩薩). At once adherents to the Church began to increase, catching hold of what to them was a new idea in Christian doctrine. This feeling, however, was more among the masses. To-day there is a similar feeling among the educated classes. Even princes and prime ministers are asking, at least in a national sense, the way to be saved. Unfortunately, most of even our better Christian books in Chinese have spoken as the older theologians would have them speak, dealing more with the life to come than with the life that now is, talking more about saving a man's spirit (救靈魂) than saving man or men. The only approach in this line has been by Rev. Timothy Richard in his "Benefits of Christianity" (救世教益). This book, along with the well-known character of the author, has helped to make the *literati* more favorably inclined to Christianity. It remains to show to them that God, as well as Mr. Richard, is anxious to save them.

I have found in my experience in China that the expression, to help men, makes clear the words, to save men. Helpfulness and salvation are in essence much the same. Suppose I use the words, "Jesus came to save men from their sins." The most natural expression to bring out the same meaning would be, "Jesus came to help men to become good." Thus, all the deeds we can do, and all the words we can speak, and all the books we can write, which will show our own desire to help others, will so much the more exalt the work of salvation and show forth the spirit of Christ. When Christ can thus be seen by the Chinese *literati*, as he is seen by us, the one who can save, who can help,—save from sin and help to righteousness,—save from sorrow and help to joy,—save from sickness and help to health,—save from poverty and misery and help to comfort and preservation,—save from war and lawlessness and help to peace and security,—save from rancour, envy, revenge and malice and help to compassion and benevolence,—then they, too, will bow the knee at His name and confess Him Lord, to the glory of God the Father.

In conversation with the more educated of the Chinese I have always found that one religious idea almost always commands their assent and reverence,—the idea of a Supreme Being. If this is true in conversation, it ought also to be true in the books we prepare for them. We are here at the basis of all religion. Theology, then, in its original meaning, is acceptable rather than objectionable to the Chinese scholar. While in the home countries there is a tendency to form a Christo-centric rather than a theo-centric system of religious truth, I, for one, much prefer the older method in unfolding our religious ideas to any class of the Chinese. While it is true that Christ in the matter of salvation and reconciliation is the way unto the

Father, it is also true that here in China the idea of God is the way unto a correct idea of Christ.

When this is said many of you will naturally ask the question, "Have we not made a large number of books dealing with the idea of God? and what more is needed?" I acknowledge that many such books have been prepared, and yet I have found but few of them which I could use. The one prepared by the Catholic missionary, and adopted by our Tract Societies, is always read with a relish, and this largely for its scholarly style. So also the first part of Dr. Martin's "Evidences of Christianity."

If I may be allowed to venture an opinion I would say that one reason for failing to make an impression in dealing with this, the sublimest of all ideas, is because we appear, either from the barrenness of the thoughts, or the weakness of the style, to be on too familiar terms with one who is the Ruler of the universe. A too frequent reference to His name will accomplish less than an argument on some other important theme, closing logically with a brief reference to Him, who is over all and in all.

I have always found that the idea of God can be best introduced and unfolded when His relations to man are those of salvation, thus fitting into that other idea which we have just seen to be so capable of power in China to-day. On the one side is man's helplessness, and on the other is God's willingness and power to help.

I have also noticed a little difficulty in the term to use for God. In conversing with the educated Chinese I do not like either the term *Shen* or *T'ien Chu*, for the one appears to so many as meaning *spirits*, and the other as referring to some new spirit or divinity introduced from the West and the special patron of the Roman Catholic Church. Personally I am rather inclined to use the term *Shang Ti*, or even *T'ien* and *Shang T'ien*. I know that here I am liable to stir up a dispute, and so I at once leave the question, merely adding that in books as well as conversation such terms could be properly used, and would probably carry more weight.

One other suggestion I would make as to the thought of our Christian literature, and that is that there should be a greater recognition and utilization of truths already found in Chinese books, in the Chinese systems, or the Chinese minds. Quite probably books prepared in this way, and with any intention to conciliate, would have some little difficulty being accepted by most of the Publication Committees, and yet, in my opinion, not until we widen our own view of the vast scope of God's government, so much so that ideas held by those not Christian can still be viewed as Christian ideas, and that all great universal truths, which have come from God and been implanted in the human conscience, are capable of a variety of expression—each

man who follows the light within merely gaining only a partial insight into the Infinite thought—not until we are ready to thank God for what He has done among all peoples and to study everywhere the tokens of His love, will we be able to write such ideas and in such a spirit as will secure a grip on the thinking men of China.

While saying all this it may be that with the demand for progress and larger enlightenment there will be no such need in the future as in the past for kindly conciliation, but that iconoclasm will rule the day. Whether the one spirit or the other prevails I am confident that the educated men of China will not be opposed to those religious books which point out the insufficiency of that which now exists in China, and how such insufficiency can be alone supplied by God's redemptive plan and by the unfolding and realization of that plan in Jesus the Christ.

One of the deficiencies of the Chinese systems supplied by Christianity is the one we have touched upon, man's helplessness or lack of salvation.

Another striking feature of all China to-day is its stagnation, its lack of life. Educated men see their country going to ruin, but they are powerless to move. Christianity, however, wherever it goes, sets men to thinking, to planning, to acting. A new life appears in every community where the Bible is read, God is worshipped, and His teachings obeyed. Christian men are full of schemes for improving the world and uplifting humanity. What ought not to be, they determine shall not be. They push ahead through foes and troubles with the intense life of a resistless activity. Let this spirit enter China—God's life throbbing anew in the breasts of her people—and she may yet arise to a glorious equality with the powers of Christendom.

China likewise is in despair; but Christianity brings hope. Forth into the future the Christian is called to cast his eye, and cheered by God's promises of coming glory and the triumph of Right, he presses forward with a gladsome buoyancy, dismayed by no defeats, but seeing through every storm the sun still shining. Even men who are not ready to obey God's commands, have yet caught this spirit of hopefulness and move with the swing of divine progress. Here, then, in China's hopeless condition is our chance to unfold and emphasize the hope of the Christian, never to die out till the world is transformed in newness of life, and man's inability is crowned with God's power.

As to the most suitable style for our literature I have only a few opinions which I venture to express.

At the very outset I hold to the opinion that the style should be classical, or good *Wên-li*, if Chinese scholars are to be reached. In saying this I am not advocating the essay style of the *Wên-chang*. The *Wên-chang* and *Wên-li* are not the same. Even many of the leading

Hanlin, who have been trained in the system of *Wên-chang* writing, and have gained thereby their own literary degrees, are ready to advocate a complete change of literary examinations, from which the *Wên-chang* shall be excluded. Whether the old method is useful or not in securing a good style of composition I feel myself incompetent to judge. I tell my Chinese literary friends that if I should try all my life I would never be able to write a decent *Wên-chang*, and that herein is proved their superior ability. They generally reply, on such a display of modesty, that the *Wên-chang* is of no use any way, and that the style I have adopted in writing Chinese is suitable enough. At least this much is proved that one can write good Chinese and still not be bound by the rules of the *Wên-chang*.

In arguing, then, for a good *Wên-li*, such as commends itself to the better educated of the Chinese, I am still sceptical, in the face of all the arguments of missionary friends, that a low *Wên-li*, rather than a high *Wên-li*, should be cultivated. Such a style I acknowledge to be easier for the foreigner to read, and quite probably it may be more suitable for the average convert. Nevertheless, I confess an admiration for a real *Wên-li*, which is something more than a *cropped* mandarin.

With many there seems to be a misconception as to what high *Wên-li* really is. They suppose that anything written in such a style is incomprehensible, contains unintelligible words and tends rather to mystify an idea than to explain it. That some writers are open to such a charge may be true, but I have yet to find a really first-class Chinese scholar who advocates any such mystification.

As different persons using the English language seldom have the same style, though each may be praised for his good English, so it is hardly to be expected that Chinese scholars, however iron-clad their system of training, will show no individuality in their literary composition.

To speak in general,—as, on the one hand, I have not advocated the *Wên-li* of the *Wên-chang*, so, on the other hand, I would recommend the style of the *lün* (論) and the *ts'ê* (策), and still more strongly the style of official correspondence, of memorials and edicts. In Peking the larger part of such productions are by men who have attained to high literary degree. In the provinces a large proportion of such work is done by a distinct class of official secretaries, who come from the district of Shao-shing, in the Chê-kiang province; who have seldom competed for literary degree, but have had a distinct training of their own to fit them for the work of official secretary. Though there is this difference in the men who write memorials to the throne there is yet much similarity in the style of all the memorials. If many of the memorials appear to us stiff and lifeless, this is due

rather to the fact that they lack sincerity or have nothing to arouse them. There is a formal style in English, but this is a fault of the thought more than of the rules of composition. Taking the Chinese official documents as samples of style, they are straightforward, business-like and clear, having also the swing and flow of well-rounded sentences, a style strong and yet elegant.

I have noticed two kinds of style in good Chinese composition, either of which could be well used, dependent somewhat on the character of the theme or the spirit of the writer. The one I would designate as Latin Chinese; the other as Anglo-Saxon Chinese. The former is a flowing *ore rotundo* style; the latter is compact, terse and clear. The former is more imitated by the Culbertson version of the Bible; the latter by the Delegates' version. The one style aims at elegance, the other at clearness. Both read well, and are nearly equally praised by the Chinese.

Something of this same distinction I have noticed in the use of mandarin. Men in Shantung, like Dr. Mateer, have the flowing oratorical style, while men in Peking, like our President, the Rev. Mr. Owen, have a style concise, clear-cut and sententious. It is useless to think that in Chinese, any more than in English, all writers must observe the same features of good style. Such literary monotony would be natural for China, but not desirable.

Enough has been said to show that while *Wên-li* should be the style of our Christian books which aim at reaching the educated classes of China, there is also the possibility of a large variety and a scope for personal peculiarities. As a certain Hanlin, whose style I admire very much, and who has rendered me considerable assistance, once remarked to me, "The important thing is to have ideas, and then express them clearly." For power of concise expression few languages can excel the classical language of China. To use aright this language, and thereby to win the leading men of China to a truer appreciation of the truths of Christianity, is a task full of difficulty, but one worthy of the best talent of our Tract Societies. Never before was there such a demand for books on foreign themes and written under foreign supervision. Never before have Chinese *literati* been so anxious to learn and so dissatisfied with the past. Never before have they given a hearing to the advice of the missionary and the teachings of Christianity as in many places they are inclined to give to-day. More and better books are needed at once, lest the now open door be slammed back in our face and the blind prejudice of the past be changed into open determined unbelief.

The Japanese Diet.

By REV. H. LOOMIS.

THE recent session of the Japanese Diet was the most harmonious and successful of any yet held. Some of the former assemblies have been characterized by so much wrangling and confusion that the question has not infrequently arisen whether the time had really come for a constitutional government.

Ever since the formation of a Parliament the Cabinet has been the object of constant and bitter opposition. It has, unfortunately, had no political party to uphold and press its policy, and as a consequence has, at various times, been criticized and condemned by all. The result has been that so many prorogations and dissolutions have taken place that legislation has made slow progress, and what has been done has not given general satisfaction. Measures of importance have been passed by or merely discussed and abandoned, because of the want of unity and the constant tendency to strife.

The war has been a boon to the government in many ways. It has rallied like nothing else the whole country to the support of the Emperor; and those who have been associated with him in power, have shared the benefit. The skill and efficiency of the administration has also won the admiration of many of those who have hitherto been its enemies, and prepared the way for a new and more satisfactory arrangement for the conduct of affairs.

For years past the Liberal Party has been the strongest political power in the country. Its leader was at one time a prominent member of the Cabinet, but did not agree with his associates as to the policy to be pursued, and withdrew from office to become the head of a party that demanded more liberty and equality among the people and a Cabinet responsible to, and not independent of, the Diet.

The result has been that Count Itagaki has won the esteem and confidence of the people throughout the land to such an extent that his influence and co-operation have been felt to be necessary in the successful conduct of affairs. He has spent all of his fortune in the advocacy of his views, and several attempts were made to take his life. Whatever may be thought of his opinions it is conceded on all sides that no man has shown more devotion to his principles and a greater desire to promote the welfare of the country than Count Itagaki. Just as he was a hero, when fighting for the restoration of power to the Emperor, so he has been equally brave and self-sacrificing in the advocacy of ideas that he regarded as essential to the welfare of the people.

It is not at all improbable that the difficulties which other statesmen have seen to the adoption of his ideas, may become evident to him as he attempts to put them into practice ; for it is a not unfrequent experience that those who advocate radical theories, become quite conservative when put into a position where they become responsible for the consequences.

It is yet too soon to decide what will be the result of the appointment of Count Itagaki as Minister of Home Affairs. While he is not an avowed Christian, his most intimate friends and associates are. It is probable, therefore, that his accession to power will be favorable to the work of missions.

For some years past the Buddhists have been striving to retain and increase (if possible) their influence and power. One of their recent schemes was the introduction into the Diet of a measure for the adoption by the government of a certain text-book that was professedly prepared for the purpose of teaching morals in the schools of Japan. The basis of morality was Buddhistic ; and it was thus intended to make the school system of the country a medium for extending the teachings of Shaka, and, by preoccupying the minds of the rising generation, preclude the teachings of Christianity. The proposition did not meet with the approval of the progressive and leading men, and much to the chagrin and disappointment of its advocates it failed of adoption.

But one of the most unfortunate things for Buddhism that could have happened in Japan has been the conduct of Viscount Miura, who is a special representative of that form of religious belief. His appointment as Minister to Korea was evidently made only as a temporary affair and to satisfy the great multitude of the Japanese who are still firm adherents to that system of faith. Owing to their numerical strength the government felt obliged to make some concession to their clamor for official position and patronage.

That Viscount Miura should plot to murder the Korean Queen, and then be so unconscious of the heinousness of his crime as to think that it was possible to condone it, was something that the men who had given him the office had not dreamed of. Count Inouye had long and persistently labored to promote the peace and welfare of Korea. His policy was one of conciliation, and quite the reverse of that of his successor. To have seen all his efforts to promote harmony among the various opposing factions come to nought, and the long increasing influence of Japan swept away by one rash and barbarous act, must have been a most bitter experience to Count Inouye. By his wisdom and skill the Japanese had obtained a controlling influence in Korea ; but now they are everywhere hated ;

and in many places they have been either killed or driven out. Whether they will ever regain their former prestige, is exceedingly doubtful. Russia has gained what Japan lost; and it is not at all likely that Russia will fail to retain what it will be of so much interest to her to hold.

Just at this time the character of the various religious teachings is being carefully observed, and the men who are at the helm of Japanese affairs have become too enlightened to entertain the idea that the end justifies the means. While they have not expressed their views in public in regard to the conduct of Viscount Miura, it is known to many that they regret and disapprove of it most heartily. It is highly probable that the murder of the Korean Queen will do more to make Buddhism unpopular than we can now realize.

In the meantime the work of the missionaries in Japan is like that of an army in the siege of a city. It is not making rapid progress, but moving steadily forward towards the citadel. One by one the strongholds are being undermined. On every side there are indications of success. The workers are generally hopeful. Converts are being received in considerable numbers, and leading men among the native preachers are becoming more reconciled to the acceptance of the cardinal doctrines of Christianity as they are held and taught by the missionaries. In many ways we can see that God is with us, and the final victory is assured.

China in the Light of History.

BY REV. ERNST FABER, DR. THEOL.

Translated from the German by E. M. H.

XIII. *Taoism.*

AS a rule Laotsz is looked upon as the founder of Taoism. This is probably true in the same sense as Confucius is said to be the founder of Confucianism. It should rather be said that Laotsz was the chief champion (or organiser?) of Taoism. Taoism embraces the primeval religion of China and all the intellectual tendencies which did not find satisfaction in Confucianism. To these belong the various experiments in natural philosophy, and in connection with them the belief in the possibility of overcoming death by means of the elixir of immortality. By this, man enters

the everlasting life, leads a higher existence above the range of material laws, in beautiful grottoes, on the sacred mountains, or on the islands of the blessed, and so on. It is worthy of note that such a belief, which bears some faint resemblance to the Christian belief of the Resurrection, should have found acceptance from the earliest to most recent times among the sober Chinese. There is a record of the names of thousands of people who are supposed to have reached this condition of immortality, and the life history of many of them is preserved. It has even been asserted that more than 100,000 had reached this goal.

That notorious Emperor who had the Confucian books burnt in 220 B. C. was a Taoist. He sent a Taoist scholar in the year 217 with some 1000 children, boys and girls, across the sea towards the East to seek for the three mountains (islands) of Genii. The making of gold and magic arts were early practised amongst the Taoists. About the year 133 B. C. an adept persuaded the Emperor that he could make gold out of cinnabar, and silver out of snow. This alchemist died on a journey to the islands of the Genii. When the Emperor had his coffin opened it was found to contain nothing but his clothes. The rebellion of the Yellow Caps in 184 A.D. was begun by Taoists, and the disorders lasted till a new reigning house ascended the throne in 224. Kung Ming, the chief hero of the warlike history of those times, was a Taoist magician. A general of the same period, who was beheaded, became the Taoist god of war, but soon after was worshipped by both Buddhists and Confucianists. Now he is regarded as the national god of the Chinese. In the year 446 an Emperor, who was strongly addicted to Taoism, had many Buddhist priests put to death and their temples and monasteries destroyed. Between 550 and 560 the Emperor of the Tshi state endeavoured to combine Buddhism and Taoism. Four Taoists were executed because they refused to wear the tonsure and worship Buddha, and the attempted union of the two soon proved a failure. One of the Chow Emperors (561-578) prohibited both Taoism and Buddhism, had books and pictures destroyed and forced their worshippers into apostacy. Another attempt at compulsory union of the two was made in 1119.

In the year 666 Laotsz received the title of "High and August Emperor," and was worshipped with divine honours. In 674 the oldest sacred book of the Taoists was adopted as a text-book in the schools for examinations by imperial orders. In 824 the Emperor died from effects of the life-elixir, as did also his successor in 846. The latter founded two high offices of state for Taoists. In 859 another Emperor succumbed to the elixir. One of the Sung Emperors (998-1022) gave himself up to all the superstitions of

Taoism, but since that time Taoism has had little influence over the Imperial court. The first Mongol Emperor, Kublai Khan, had all Taoist books, with the exception of the Taoist canon, burnt at the instigation of the Lama priests after his unsuccessful war with Japan about 1282. In 1403 the Emperor ordered all Taoist books which mentioned the elixir to be burnt, but from 1488 onwards the Emperor busied himself with its restoration, and about 1540 the then Emperor sent into all provinces to find this means of gaining immortal life. The Taoist pope still rejoices in the dignity accorded to his first predecessor by the Emperor when the title "Heavenly Teacher" was bestowed on him in the year 423 A.D. From that time on, the title remained hereditary in the family. The Chinese believe that this pope is head over the gods and spirits which are worshipped throughout the realm, that he installs or suspends, exalts or degrades them according to imperial—not divine!—command. He grants an audience to the gods on the first of every month, and all attend, those of the heavens, the nether world, the ocean, etc. He has possession of the magic sword, with which he controls the demons and shuts them up in earthen pitchers. He rules as the representative on earth of the Jasper-god and grants the Taoist monasteries their license. Taoist priests are allowed to marry. They are known specially as exorcists, makers of magic charms, amulets and medicines. Taoist idolatry differs but little from that of Buddhism. A Trinity stands at the head of the pantheon, and next in rank comes the Jasper-god. The latter was exalted to the highest place among the gods by the Emperor as late as the 12th century according to our reckoning. Below him rank the many star-gods, the 28 constellations, the 60 cycle-stars, the 129 lucky or unlucky stars; then the gods of the 5 elements, of natural phenomena, of sickness and of medicine; the animal gods, such as the fox, tiger, dragon, etc.; the gods of literature, specially the innumerable local divinities, at the head of which stand the city gods. The religious community of the Taoists is exclusively monastical. Taoism affects the people by its idol worship, its exorcism and specially by means of the oracle, but no preaching is done, and all instruction is written.

The older sacred Taoist writings are the most profound in Chinese literature. Fresh commentaries are constantly being issued. Unfortunately there are no critical editions, and the text has suffered considerably during the lapse of time. Two recent Taoist books are especially popular on account of their moral teaching, and the stress laid on the doctrine of retribution, and partly on account of terrifying pictures of the punishments in hell. When one reviews the history of Taoism in the past one can make no favourable prog-

nostication for the future. Its inward development has been from better to worse, from the light of truth to the darkness of superstition. Even the bestowal of power on the Taoist pope has brought about no improvements. Although popes have existed for nearly 1500 years there is no record in Chinese history of any one of them opposing an imperial libertine, or of causing any wild rebel to relinquish his cause and settle down peacefully. In this respect the popes of Rome and the Byzantine patriarchs have had a very different influence on history.

XIV. *Confucianism.*

Although Confucianism also had its origin in Chinese antiquity, yet it is really a reform-movement caused by a reaction against religion and morality as they existed in the 6th century B. C. The relation between the two is similar to that between Protestantism and Roman Catholicism. Confucius did not wish to introduce anything new, but to reinstate the old in a pure form. He was essentially not opposed to religion. Some expressions are misquoted far too often by foreign authors. The sacred Confucian books prove incontrovertibly what is to be understood by Confucianism. These books are generally termed the Chinese classics. There are thirteen of them. Eight have been put into English, two others (Chow-li and I-li) into French; there are still three to be translated. These thirteen classics contain a diffused system of religious customs, some attempts at theoretical explanation, but certainly no system of dogma and still less of science.

In the early days three groups of divinities were recognized—those of the heavens, the earth and of men. Besides these ancestral worship was largely practiced. Various kinds of sacrifices were offered, according to strictly enforced ritual, at appointed times. Oracles were consulted before even the smallest undertakings. Domestic as well as public life was then as now interwoven with religious customs. Each of the thirteen classics is a proof of this, but it appears most clearly in the three works on Rites (*li*) and also in the three explanations (*chuên*) of Spring-Autumn (*Annals of Lu*), particularly of Tso. Confucius and his followers laid special stress upon morality, but Lao-tsz and his school did so no less. One sees plainly that it was not this setting morality against religion that distinguished Confucianism from Chinese antiquity, but rather the accentuation of active as opposed to passive morality, that is, to indifferentism. Confucianism also made a stand against sensuality and against utilitarianism in politics. Confucianism emanates from the noble aspirations of humanity which it endeavours

to make supreme in private life, in the family and in the state. The mainspring of authority, *i.e.*, the will, not force of circumstances, controls the morality and the politics of Confucianism. It is true this will is not a man's own will or freedom, but the authority of his fellow-men and of superiors, and is therefore subordination, the subjection of his own self-will. The father rules in the family, age in the community (village, etc.), the Emperor in the state, and antiquity, as revealed in the classics or sacred writings, rules over all.

In Confucianism, as in Taoism, religion, ethics and politics, are closely interwoven; there is but little of physics, which is quite subservient to the other three. Confucius owes the success of his cause to the fact that he collected the ancient writings and made them the text-books of his school. It is true that centuries passed before the ascendancy was gained, but the national thought engendered by his school proved irresistible. At first by slow degrees the old rival, Taoism, was overcome, but not before Confucianism had been so far influenced by its ingenious counteraction as to undergo various changes. While this struggle was going on another great rival appeared from India in the shape of Buddhism. This too was overcome by Confucianism, but not without its again undergoing changes. So Confucianism must be regarded under four heads: 1. The Confucianism of the classics. 2. That altered by Taoism. 3. That influenced by Buddhism, and 4. The modern critical tendency caused by Western influence. The first period is that of original production in classical form, at the same time ethical and ritualistic. The second period is exegetical. The worship of spirits had already degenerated into idolatry, and a supernatural importance was attached to rites. Dualism and the theory of the five elements were developed. More stress was laid on fate, and so the influence of astrology and fortune-telling increased. The search after the wonderful stifled every critical impulse. The third period was metaphysical; philosophy on nature specially flourished, for everything was traced back to original force and original matter. The study and consideration of nature and her ever active laws was neglected for that of antiquated wisdom and phrases. Exegesis was at the service of theory. In the most recent times the attempt is made to proceed grammatically, exegetically. In connection therewith we find the beginning made of a critical examination of the texts. Critical investigation of the contents is not altogether absent, but consists in sporadic attempts.

Women as Missionaries.

THE question as to the advisability of sending out women as missionaries has been discussed in many of the papers at home and in some of the missions on the heathen field.

The following paper, presenting the views of an intelligent native pastor on the subject, may be of use as showing how the native Chinese look upon the question. Our late Baptist Association, composed of delegates from the Churches of the two Kwang provinces (except those in the Swatow field, in Eastern Kwangtung), unanimously passed a resolution heartily approving of woman's work.

R. H. GRAVES.

NEED FOR WOMEN MISSIONARIES.

Paper prepared by Rev. Fung Chak at the request of Leung Kwong Baptist Association.

Man and woman both fell through sin, both must be taught before they can become good, both must repent before they can be saved. After they have believed women often exceed men in their faith. Who will dare say that women ought not to be taught, or cannot be saved?

Women from the West, as the embodiment of God's love for the world, have crossed the ocean, and not dreading danger, have come to China to spread the truth, to teach Chinese women. Let me enumerate some of the benefits which come from women's work here.

1. *They teach the girls to read.*—Most of the Western women, who come to China, have schools, and employ competent teachers to teach Chinese girls, for the Chinese custom is to make much of boys but little of girls. They do not permit girls to learn to read, lest they should know more than the men, and lest they should neglect family duties and go after other things. But the Western ladies have opened schools in the towns and villages to teach the women and girls, both rich and poor. Thus they are gradually changing our customs; for not only are these schools well attended, but the non-Christians are imitating them and opening schools for the instruction of females. Not only do the girls become more intelligent, but seeds of Divine truth are sown in their hearts, which will hereafter prove of lasting benefit.

2. Foreign women teach our women to *know God's doctrine*.—Since Divine truth is in the Bible, by teaching them to read it for themselves they also teach them propriety, justice and modesty and cause them to lead lives of virtue and refinement, to love God and trust in the Savior and be self-restrained and benevolent. Ever since 1870, when young ladies first came to China to teach the women, many have turned to the Lord; thus they not only learn to read, but their souls are saved. How can we speak sufficiently of the good which the missionary ladies have done to the women of China!

3. They benefit the *women of China by teaching them the proper way to train their daughters*.—China prides herself on being "the abode of literature," but our methods of training children are very defective. Some parents unjustly strike their children in anger; others injure them by a foolish favoritism; others bind the feet of their daughters; others drown their new-born babes. It is hard to enumerate all the bad customs that prevail. These are all due to the ignorance and want of proper instruction of the women. The ladies from the West teach our women the heavenly doctrine, which sheds its light in our dwellings; with sympathetic hearts and careful lips they teach the Gospel truths, they often treat our women with loving kindness, and gently teach them to train their sons to have hearts of love, to govern their families according to the truth, to treat men and animals with hearts moved from heaven. Anti-foot-binding societies have been organized in various provinces, and orphanages have been established; for they wish the women of China to be saved from danger (fire and water) and repose in comfort. How is the benefit they confer on the women of China a small thing!

4. *The benefit to national manners*.—Although China is great it is still a land of darkness. Superstitions and errors fill the land. Such are fortune-telling, geomaney, choosing lucky days, etc. Men believe in these things and the women also. But some forms of divination, as consulting witches, blind fortune-tellers, bird fortune-tellers, books of the three worlds (past, present and future) and other kinds of magic are believed in, chiefly by the women. The whole land has run mad, and the prison of superstition cannot be broken. But now Chinese female teachers are teaching them the Gospel and opening the way that the women may escape from the sea of bitterness and land on the shores of truth, put away their superstitions and follow the true doctrine. There is another important thing: In the 11th month of 1894 our Empress reached her 60th year. The Christian women, both Western and Chinese, made liberal subscriptions, and had a New Testament printed to present to the Empress with their congratulations. It was graciously accepted,

and our Emperor has been reading it and praises it as something extraordinary. We trust the whole country will thus be led to esteem the Bible and be illuminated by the Sacred Doctrine. Thus enterprise is the result of the exertions of the Western women, and its influence will be wide-spread and beneficial. Who will dare to say that no good results have come from the coming of the women of the West into China?

Moreover, these Western teachers teach the Chinese the virtue of self-denial in three respects:—

1. *By their faithfulness in the Lord's service.*—Their one work is to exhort people to trust in the Saviour. Nothing prevents their working; rain and storm are disregarded, their domestic affairs are not permitted to hinder them; for the sake of the doctrine they forget hunger and thirst, their bodies are wearied and their hearts pained through their labors. Last year the ladies in our Baptist Mission visited 116 villages, large and small, carrying their message; as to the work in the other Missions I have not heard. This is one proof of their faithful earnestness.

2. *By their earnestness in pressing forward.*—The earnestness of these ladies in leaving their homes and crossing the ocean is most laudable, but their earnestness is still more apparent when we consider how courageously they go into the interior to explain the Bible and instruct the women in the villages, going sometimes by twos or threes and sometimes alone. During the unhappy times of last year when men sometimes hesitated as if with bound feet, the ladies boldly pressed forward, and accompanied by one or two Chinese women went into the difficult province of Kwong-sai and there peacefully spread the truth for several months without let or hindrance, because they thought only of others and not of themselves, only of the doctrine and not of their personal comfort. Such was their courage and zeal!

3. *In accommodating themselves to others.*—In Canton in food and dress and dwellings they differ little from other foreigners, but those who go into the interior to teach are like the Chinese; they eat Chinese food, dress in Chinese clothes, and live in Chinese houses, and adopt the Chinese language and customs. By their sympathy and wisdom, their love and gentleness, their peacefulness and patience, they become acceptable to all. Thus wherever they go they are welcomed; the doctrine is inscribed on their lips, and their manners are admired, and the homes of rich and poor are opened to their teaching; all admire their virtue, in that they uplift the women and pity the girls. Since they teach and deny themselves like this surely great will be their happiness in heaven and their final reward and glory.

Educational Department.

Rev. JOHN C. FERGUSON, *Editor*.

Published in the interests of the "Educational Association of China."

Notes on Experiments.

BY PROF. W. M. HAYES.

THE following experiments in light are taken from the course given this year in the Tungchow College. Should anyone wish the complete list the author will be glad to furnish them in exchange for those given elsewhere. In case anyone has come across either an interesting new experiment or a better method of performing an old one it is believed that all engaged in teaching physical science, and no doubt others as well, will be glad to have them published, as space is found available, in the Educational Department of the RECORDER. The remainder of this article, giving a few experiments in heat and sound, will be inserted in the next number.

1. *Fraunhofer's Lines*.—Many of these, especially in the yellow, green and blue, can be seen by the naked eye; the only apparatus necessary being a bi-sulphide of carbon prism. To secure good results clear carbon bi-sulphide must be used, and when not in use it should be protected from the light; that which has been standing for some time exposed on the laboratory shelves is useless. The refracting edge of the prism should be parallel to the slit by which light is admitted to the room, and distant from it about ten feet; if the light is intense it should be placed slightly out of the direct path of the ray. The slit itself, in size about one-sixteenth of an inch in breadth by at least half an inch in length, can be cut out of a piece of sheet zinc, care being taken to secure clean cut edges. Though it is not necessary that the room be dark, yet it is better so, especially no light should be allowed to steal in through interstices near the slit. Now, with the eye close to the base of the prism, examine the spectrum carefully, gradually turning the prism until the best position for each color is found. Lines D. C. E. F. and G. and some intermediate ones should be clearly perceived. The lines will be parallel with the slit and also with the colored bands of the spectrum, not parallel with the spectrum itself, as some looking for them the first time might imagine. One of the smaller gratings furnished by Mr. John A. Brashear, of Allegheny, Pa. will, if placed in a similar position, show to the naked eye still more of the prominent lines, while the same grating, fitted up with a small mounting, so as to carry the telescope

of an ordinary sextant, will reveal these tell-tale lines in confusing abundance and divide the E. line very distinctly. If nothing else is available a pair of opera glasses will reveal much. In this case the distance at which the observer should stand is easily obtained by trial. The grating, while costing more than the bi-sulphide prism, yet gives so much better results and is so much more convenient in use as to more than balance the difference in cost.

2. *Gratings*.—Small gratings can be made cheaply out of a piece of bright nickel ruled two hundred lines to the inch. Such a grating, in a dark room, will show spectra of the third order. In ruling the parallelism of lines care should be secured by means of a small flat bar sliding on parallel guides and pushed along by a micrometer screw. The piece of nickel, well polished, is fixed firmly beneath the bar, which acts as a gauge, and the ruling done with a fine hard steel point. The spectra of course are not so brilliant as those produced by gratings of fine workmanship, still they never fail to elicit the surprise and admiration of the students and serve fully as well for explaining the subject.

3. *Diffraction Spectra produced by small Apertures*.—A few years ago, wishing to secure a sharper image of Mars, a piece of mosquito netting was thrown over the mouth of our reflecting telescope. No appreciable improvement in the image was noticed, but with a power of 120 the centre of the field was filled with a series of most beautiful diffraction spectra. The intensity of the dimmer spectra so produced might be used to roughly estimate the light derived from a star; the difference between Sirius and other stars of the first magnitude being very marked.

Another method of producing these spectra is to pass a ray of sunlight by means of a small aperture into a dark room. At a distance of about fifteen feet from the aperture intercept the ray by a large diaphragm, in which is cut a fine slit; the rays transmitted by the slit are then received a short distance away on a sheet of white paper. If the room is sufficiently dark a narrow spectrum can be plainly seen. A diverging beam of light will enlarge the spectra, but diminish its brightness. Removing the diaphragm and allowing the beam of light to graze the back of the hand will, at a proper distance from the screen, produce a variety of colors. The shadow cast by a small disc one-eighth inch in diameter, placed in such a ray, will be white in the centre, as also will the central line in the shadow of wires, etc. Other experiments with knife blades, etc., as given in text-books, can be made at the same time. Looking at a bright lamp light through the crack of a folded foot-rule, also gives brilliant spectra, though these of course cannot be thrown on a screen.

Following Fresnel's plan of focussing a good beam of light on a drop of glycerine sustained in a small hole in a metal plate a powerful

dispersing lens is produced, and suitable diaphragms, etc., in the room will show wide diffraction shadows and fringes. At the same time the drop of glycerine is intensely brilliant, and if viewed through the fine striae of a goose feather very fine spectra are seen, though care must be taken in selecting a suitable feather.

4. *Surface Color*.—An alcoholic solution of fuchine, diluted with water, will show this nicely, but to do it well a narrow glass trough, with parallel sides, is required. This trough is not difficult to make. Place the trough in such a position that it can only receive light from one side; the color of the solution, by reflected light will then be green, while by transmitted light it is red; the intensities of the colors depending on the strength of the solution. This is also a good illustration of complementary colors; the transmitted light being red, because the green has first been rejected.

5. *Homogenous Light*.—To test whether transmitted light is homogenous or not, cover the aperture to the dark room by the substance to be tested, allowing only a fine flat beam to enter. Viewing this through a prism it is at once seen whether the light is homogenous or not, and, if not, of what colors it is composed.

6. *Movement of the Pulse*.—Select a small triangular piece of a broken mirror and affix a small ball of beeswax under each corner. Lay the arm on the window sill, so as to keep it steady, and place the mirror on the wrist, so that one corner may rest on the artery. The sun's rays, striking the glass, will be reflected into the room, and the movement of the pulse is seen at once. The greater the distance to the wall which intercepts the reflected ray the more marked of course is the movement. This experiment illustrates also how light can be used to measure small angles, affording in this case a ready means of measuring the change in the position of the normal to the reflecting surface produced by each pulsation.

7. *Irregular Reflection*.—To show this well no light, except that required in the experiment, should be allowed in the room. Of the various methods given the following has been found to succeed best. Make a small right angled zinc tube about an inch in diameter. The longer leg which receives the beam of light from the outside should be about a foot long. In the elbow insert a small mirror, making an angle with each leg of about 45° ; the light can thus be reflected directly downward through a bottomless glass jar into a box beneath. The bottom of the box being covered with lamp-black and the hole in its lid being about the same in diameter with the jar, but little light will be seen in the room. Now, through a hole in the side of the box, insert some smoldering pieces of brown paper, and the smoke filling the jar will, by reflecting the light, make a decided difference in the amount dispersed through the room.

8. *Recomposition of the Spectrum.*—An equiangular prism, mounted on a whirling table, is one of the simplest methods of recomposing the spectrum. The two spectra marking the angles of greatest and least divergence will of course remain, but the space between them will be without color, though the spectrum must be continuously passing back and forward across it. The two terminal spectra, with the exception of the red in one and the violet in the other, will be composed of mixed spectral colors; none of them being so bright as the normal spectrum. A converging lens will not recompose the spectrum at its principal focus as the cuts in text-books would lead one to suppose. The rays being divergent this is an impossibility, but the spectrum will be recomposed at the conjugate focus of the point occupied by the prism.

9. *Images produced by a small Aperture.*—The experiment, if well done, never fails to interest the most careless student, and possesses the additional advantage of requiring no apparatus. The light having been shut out of the upper part of a window the lower part is closed by a solid board shutter, and the room made as dark as possible. Next cut a small hole, the shape being immaterial, through the shutter and make a series of diaphragms, the holes in which vary from one-sixteenth to three-eighths of an inch in diameter to fit over the aperture. The outside edges of the aperture should also be beveled off, so as to interfere as little as possible with side rays; this will greatly enlarge the field of view. Having hoisted the window, so that no light will be lost by the glass, the shutter is put in place, and the diaphragms are tried until the one giving best results for the day is found. If the day be very bright this will be the one with the smallest aperture. A white sheet on which to receive the image should be stretched on a frame, so as to be moved back and forward until the best position is found. Care should be taken to select a window giving a diversified view, and preferably of objects only a few rods distant. In northern latitudes one facing north is best. Should a western exposure be used then the experiments should be made in the forenoon, and *vice versa* with a window facing east. Should the sun shine in at the aperture the rays should be received on the floor by a piece of black cloth. In all cases time must be given the eyes of a person just coming in to recover from the effect of the glare outside. If the room is an upstairs one the inverted images of persons walking outside are a source of continual amusement.

Fitting a small condensing lens in the aperture, or adjusting an opera glass to it, a beautiful picture of outside objects is obtained, and can be viewed by the whole class at once.

For some of the above experiments, and in fact for many of the most interesting ones in optics, the teacher must have some device for

throwing a horizontal ray of light into the room at pleasure during a certain portion of the day. To do this a home-made heliostat, with silvered mirror, has been found to give good results; though as Ernecke, of Berlin, furnishes them for about thirty marks, it will be more economical in most cases to purchase from him. The mirror attached, if one prefers, he can with little trouble silver for himself, though for many experiments the unsilvered glass will answer very well.

Notes and Items.

THE recently published volumes of Dr. Faber's great work on the Confucian Classics (經學不厭精) ought to be in the hands of everyone engaged in school work. It is a thesaurus of knowledge of Chinese literature scientifically and critically systematized. Beginning with the origin of Chinese characters a careful survey is given of the growth and development of the language until classical times. The great mass of literature which it was necessary to read and analyze and sift before any candid judgment could be given on such difficult matters has been immense. It is a task before which most men would halt and become discouraged, but the indomitable courage and indefatigable energy of Dr. Faber have met and mastered it. The early records of China are so covered with traditions and emendations that it is almost impossible to find the truth. Such a search is not unlike groping in a dark attic filled with dust and cobwebs, looking for a needle. Infinite patience and keen critical acumen are needed in any one who undertakes such investigations. The results have proved very satisfactory, and this new book bears on its face the evidence of impartial decision of all the questions involved in this unexplored field. While recommending the book for all teachers we must say that it is not a book for children or young students, but rather for those who have already made a study of Chinese literature and need to have their knowledge systematized and a good healthful basis given for advanced work. It would take the place in our college courses of study which a "History of Philosophy" does in our home colleges. However, if in our schools of academic and primary grades it cannot be given to pupils, it ought to be given to every teacher of the Chinese language. While it will not be considered orthodox according to the present Chinese method of interpretation, it will be a source of help to the teacher in bringing new ideas to him and in showing him that in the missionary body there are those who are weighing the heavy problems of his literature and philosophy. We shall not attempt to give a review of the book,

which will probably appear in the "Book Notices," but desire in this way to call the especial attention of all educators to its value and merits.

The paper which appears in this number from Prof. Hayes, of Tungchow College, gives the results of some of his class-room work. It also shows how carefully the instruction in physical science is given in this well-known College. Our columns are always open for such contributions concerning any branch of teaching. It would be interesting to learn from others the results of their experience in their lines of teaching.

Each one of our schools ought to be supplied with a well-equipped reading-room. It is very important that with the new education which our pupils are getting in science and modern learning they should also be kept in touch with the leading events of the world. This needs to be especially impressed upon the minds of students as important, for while they readily interest themselves in all matters of local gossip they do not show much inclination to follow the daily events which are making recent history. In order to accomplish this they ought to be regularly required to spend a definite amount of time each day in newspaper reading, so that they may know the important men and events of their own and their relations to other countries. If not, they may only be acquiring an amount of book-knowledge which may give them culture without experience, and thus still be unfitted for any large or important duties in behalf of their own land.

In Memoriam.

REV. EDWIN PERFECT HEARNDEN.

Not often does one mission lose two active workers by a fatal accident in the short space of two or three months. It is only recently that the members of the Foreign Christian Missionary Society were called upon to mourn the death of their earnest and able preacher, Mr. Ne, a native pastor at Shanghai, who was drowned in the s. s. *On-wo* collision in April. In July we, as a mission, are called upon to grieve the death by drowning of our co-laborer, Edwin Perfect Hearnden—"Ted" as a few of us learned to call him. To one who had the joy of coming with him to China in 1886, and working together in pioneering missionary service, and always closely associated more or less in the cause so near our hearts, it now comes as a melancholy pleasure to write a brief sketch of our affectionate brother's life.

Since the sad event of his death the lessons of his life have crowded themselves upon us, and the faithful worker, his noble character and his

successful endeavors in the cause of Christ, are too precious to permit of silence. The godly lives of God's separated ones are the common property of His Church. Nothing stirs noble endeavor and faithful service like the record of truly consecrated life.

Our dear Brother Hearnden served the Lord from his youth. From his birth, on November 10th, 1864, he was nurtured by godly parents and taught the way of the Lord. A passion for foreign missionary enterprise became deeply implanted in his heart, and the Lord prepared His young servant by multiple service for Him. As Sunday School teacher, and at meetings for young people, in which he was especially apt and much loved by the young people, and together with evangelistic work, he was being trained for future usefulness.

His pastor, Dr. W. T. Moore, M.A., LL.D., of the West London Tabernacle, England, was led through our brother's request to commence a training class in 1885 for intending missionaries and others, which was very successful, and sent out many workers to foreign lands. The writer providentially heard about the first meeting in a railway carriage from a younger brother of E. P. Hearnden, both of them then strangers to him, and he was present at the inauguration of this school of the prophets, and in August, 1886, was privileged to start for united work in China. Our brother had formerly desired to work in Japan, and more so as Dr. Macklin (now of Nanking), when passing through London, had expressed a wish to see him there. However, in God's providence they finally both found themselves working together in Nanking, China.

On arriving in Nanking he engaged in conscientious study of the language, and as the months rolled on they found our brother patiently and aggressively engaged in day-school work and systematic itineration. When our mission enlarged from three to seven it was arranged that the "boys" should open work north of Nanking in the needy field of Ch'u-cheu district. The many experiences of those days cannot now be related. Suffice it to say, lives in such close association and fellowship in joy and sorrow became firmly welded together in a bond which could never be broken. Each had their well-defined likes and dislikes, with a preponderance of sympathy in common, and the writer never felt a greater personal loss than the departure of his dear friend and co-laborer.

The needs of the work, other helpers coming out, and invalided ones going home, caused our work to be temporarily separated, but those who worked with him each testify in the same spirit to his true friendship, his faithful character, his holy zeal and his noble life.

In 1892 he married Miss K. R. Brunton, of Shanghai, whom he testified in a recent letter to have been a true helpmeet to him, and who made his work worth much more than it would otherwise have been. In 1894 he started for England for a well-earned furlough, but before reaching Hongkong was almost shipwrecked near the Nine Pins. He was not long home before he hungered to be at his work again. His visit was much used of God, and together with his dear wife he visited many churches, pleading the cause of missions. Just on the point of leaving home again for China his invalid mother died, and though he naturally mourned her loss, yet it lifted a load from him to know that she did not need to go through the pain of parting. On returning to his loved station at Ch'u-cheu he threw himself more than ever into work for souls, and felt better able to prosecute it when privileged to move into a newly-erected house, on which occasion he wrote a loving note to his dear wife as if absent, saying how much he enjoyed it.

His systematic plan, his strong devotional spirit, were more than ever manifest on his return to China. He had large things to attempt for God, and expected large things from Him. His deep sense of God's majesty reflected itself in the public worship of God. It was to him indeed the House of God and Gate of Heaven. He despised all levity in worship and any lack of decorum in dress or action. This led to wearing a black gown in the pulpit on Sundays as an experiment, and he said pleasantly, "Why, there will not be one in heaven without a robe." His ordination by Dr. W. T. Moore and others during his furlough home, when with the writer he was solemnly set apart to the work, doubtless led him to realize more and more the great obligation resting upon him. As remarked by Rev. W. Durban in his charge to the Church it seemed proper that these young men should first show their aptitude for the work and come back, like Paul and Barnabas, to Antioch, after some eight years of missionary service, to receive the final ordination to their life-work.

His love for the Chinese, and especially the Christians, even the erring ones, who were in his constant thought, his many plans for the boys in his boarding and day-school, who loved him truly, were each very marked characteristics in his crowded life.

It was on the morning of July 10th that he left cheerily enough, in full health and vigour, for the home of Christians, eighteen *li* from Ch'ucheu, his affectionate co-laborer, W. R. Hunt, accompanying him to the door. He and Mrs. Hearnden had been to see a sick man on the hills in a temple the previous evening, and arranged to send him medicine in the morning. The morning being so fine he decided to visit the Christians, and he arranged for Mrs. Hearnden to take the medicine, each going a different way on the Lord's service. Returning later than he intended he resolved to take a short cut through a stream he had often crossed before, which, owing to the recent floods, had become dangerous to cross. However his love of home, his promise to be there for afternoon tea and desire for punctuality (he told the writer once he had never been late at business) all united to speed him on. His horse seems to have slipped into a hole, for which he was unprepared, and became unmanageable; and upon seeing the danger Bro. Hearnden jumped off his back and commenced to swim, looking back and saying in Chinese, "Never mind, I'll be over directly," when the horse must have kicked and stunned him, for when, after twenty hours, his body was found near the spot, a scar was discovered on his eye, and by the calm and satisfied composure of his features he must have died without any struggle.

Never was the kindness of the officials, and people generally, more manifest than on this occasion. Tears fell from many eyes, and strong men were bowed low. His faithful cook almost lost his life in trying to recover the body. The old landlord, of patriarchal form, nearly eighty years old, gave up his own coffin for his young friend, and when the boat was leaving came down to the shore to speak a comforting farewell to the bereaved wife. The kind and fraternal sympathy of his missionary brethren and sisters was beautiful indeed. Mr. Davey, of the C. I. M., who providentially arrived in the city for the first time a few hours before the sad event, and who had never seen our dear brother, together with Mr. Hunt, sacrificed rest and strength in their eager efforts to recover his body, and with the devoted wife were at the ford till 1 a.m. The missionaries in Nanking, of his own and sister missions, were eager to help in any way possible. The sympathy and love was most beautiful. Owing to Chinese

superstition it was necessary to take the coffin to Shanghai, as a deceased person is prohibited from being taken into the city, except under very special permission. Besides, our brother had in times past expressed a wish to be interred in Shanghai. The week of his death his conversation had been much on his departed mother and two brothers, and on Heaven and Immortality, which seems now prophetic of his death. The news some years ago that his two brothers had died together, almost led him to go home at once to comfort his parents, but for the sake of the Chinese he sacrificed his deep longing and remained his full term.

Our last convention elected him president for the coming year, and when it meets (D.V.) in 1897 it will have a tone of sorrow at his loss, or rather 'our' loss. He loved devotion in worship; he now has it, where the angels veil their faces. He loved work. He has it now in the truest sense, where they rest not day nor night. His works on earth do follow him. Many rise up and call him blessed. A reclaimed backslider looking at his placid face in the coffin said, "Oh, he was a good shepherd."

On the following Sunday Mr. Hearnden was to have baptized a little boy, who was much upset by the sudden death, and in youthful ignorance thought his opportunity for baptism had passed by; but Mr. Hunt baptized him before the memorial service on the Sunday morning.

Without any remarkable talent (except what has been described as the highest genius—an infinite capacity for taking pains), without a university training, he has demonstrated in his successful missionary work the will and power of God in using a simple life of consecrated single purpose and holy character to forward the interests of His Church. Oh that we may all have grace to follow in his footsteps. So help us God.

A. F. H. SAW.

Correspondence.

A SUGGESTION.

To the Editor of

"THE CHINESE RECORDER."

Tientsin.

DEAR SIR: It has occurred to me more than once that a Lantern Slide Loan Association might be formed in China.

There are a large number of lanterns in use, and doubtless there are slides covering most subjects—Scriptural and scientific—which, when once shown, cannot be again used in the same place, at least for some time.

If we had a list of slides, such as the owners are willing to lend, it seems to me we should be mutually helpful.

If this suggestion is worth anything, shall be pleased to have mentioned it.

Thanking you in anticipation.

I am,

Yours,

FREDERICK BROWN.

A PROTEST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly permit me to enter a protest against the manner in which Dr. J.N.B. Smith, of Ningpo, deals with the question of Mission Schools in the March number of the RECORDER. If his paper had appeared with a note appended, stating that it had been read before any particular Association, then an

outsider might have less cause for complaint. But when it bears the appearance of a criticism of school work in all the eighteen provinces of China it lays workers in parts of the field other than the writer's, under the necessity of reforming their methods, if they be such as Dr. Smith rightly censures, or protesting against being included in his sweeping charges. I am shut up to the latter course.

'It is to be regretted,' I quote from the paper, 'that the discussion of these questions has not been carried on in a manner calculated to be helpful to the great end of all mission work.' The paper in question does little towards bringing in a better method.

The RECORDER is not confined in its circulation to the missionary body. It is read and commented upon by men, some of whom have little sympathy with mission work. We value candid criticism from those who are outside the influence of the missionary environment, and who, on that account, often see flaws which escape our eyes; but how can we expect to benefit by an outside opinion formed on the evidence supplied by such loose charges as those indulged in by Dr. Smith? Why, again, supply cavillers with so abundant a store of material by such exaggerated statements? By all means let papers state *facts* without reserve; but let it be plainly understood that they are in a proper setting, and the fruit of the writer's own experience, the sphere of that experience being defined, unless it is co-extensive with the Middle Kingdom.

To particularize. I am connected with a mission which, whether in point of the numbers to be evangelized, or of present results, is not the least important in China. It has a fairly developed educational system, and its prospects in that direction increase every year. It is safe to say that not one of our

schools—elementary or advanced—is open to the charges of being 'carried on under false pretence'; 'bribery by the offer of a free education, or more substantial consideration'; 'antagonizing earnest preachers by reason of the unnecessary multiplication of the schools', which charges form the main part of the paper. I am inclined to think, too, that our state of things is not so uncommon in China as the inadequate reference to 'Exceptions' would lead an outsider to expect.

Is it then a wise thing to put a case so strongly, even though it be necessary to rouse some to a sense of their shortcomings? Widespread denunciation, based on insufficient evidence, is of as little value as its opposite, unqualified commendation; and provides more deadly weapons for the adversary—specious arguments "from statements by a missionary on the field."

It will be understood that this is written with a full appreciation of the good points in the paper referred to and altogether in the interests of our common work.

Yours sincerely,
FERRUM.

歷西 OR 歷天?

To the Editor of

"THE CHINESE RECORDER."

Lao-ho-k'eo, Hankow.

DEAR SIR: May I venture to call attention to the term so often used to denote the Christian era and ask if a better one could not be substituted? Missionaries know that usually the first thing a Chinese friend does, on examining our Christian books, is to read on the title page 西歷一千八百九十幾年, and ask what the meaning is. We then explain that this era commemorates the advent of the Saviour; that it is now in use,

not only among certain nations, but among all civilized nations, and from them has extended, by international usage, to the whole world.

In view of the fact that this era does not commemorate a great *Western* event merely, but a Divine event, vitally affecting the whole world, is it not unfortunate that a term should be used which seems to confirm the misconception everywhere prevalent in China that Christ is a *Western* sage and Christianity the *foreigners'* religion? Does any Christian doubt that the gradual extension of the use of the Christian era, now almost universal, is like the extension of the Christian Church, the ordering of an all-wise Providence, reminding the world, even in business and diplomatic relations, of the greatest of all events of human history, the advent of "God manifest in the flesh" as the Saviour of mankind, and pointing to the day when He shall be acknowledged of all? Would not the term 歷天 indicate that the era commemorates a Divine event, showing the ground on which the great founder of the Christian faith himself claimed the homage and obedience of all men, viz., that He was "from heaven?"

HENRY M. WOODS.

APPEALS FOR REDRESS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: All who have taken part in the discussion on "Appeals for Redress" in the RECORDER, are agreed that the Word of God is the guide in this matter. It appears from this Word that our Lord, in directing His missionary servants how to meet persecution, instructed them to flee, to endure, to pray, to trust. It appears further that no missionary in the field, not a prisoner in the hands of the civil or

military authorities, ever made an appeal to government in any way for protection or aid or redress. Yet it is thought by some that these examples and instructions are modified by other passages in the New Testament. In view of the great importance of the subject may I be permitted now to call attention to some features of these passages which, as it seems to me, must affect the view that is held of them?

First and foremost is the passage in regard to the sword, Luke xxii. 35-38. Our Lord in sending out the twelve as missionaries the first time, gave them full instructions as to their work. In these instructions, recorded in Matthew x., they were told to take with them neither money nor scrip, nor two coats. Their work was to be among a people having the Word of God and houses in which they worshipped God, and the support of the missionaries was to be by the people to whom they preached; but now the time had arrived when the missionaries were to go into all the world. Our Lord therefore modifies His instructions as to their support and defence. When He is about to part from them on the night of his betrayal He says to them, "Now he that hath a purse let him take it, and likewise his scrip; and he that hath no sword let him sell his garment and buy one." They tell Him that they have two swords, and He replies, "It is enough." The same night Peter draws his sword against those who have come to take Jesus. Jesus rebukes him for this, and states two reasons why Peter should not so have used his sword: first, it behooved Christ thus to suffer—"The cup which my Father hath given me shall I not drink it?" and second, such a use of the sword by his followers would prove fatal to them—"All they that take the sword shall perish with the sword."

Such are the facts of the record ; and now I beg leave to submit the following inferences as plainly deducible from them :—

1. The sword was a private weapon. If the missionary lacked a sword he was not to apply to the civil government for one. He was to buy one for himself. Even if he had to sell his coat he must buy it himself.

2. There was a lawful use of the sword in the hands of the missionary, and this use was important.

3. There was an unlawful use of the sword by the missionary. It was such a use as Peter made of it. He was confronted by the most wicked persecution that ever made an assault on innocent life. He drew the sword to resist the persecution. The rebuke of Jesus was a prophecy. In the centuries to come many a noble follower of his would be tempted to draw the sword to resist persecution, and many a noble follower would pay the penalty of his error. Coligny drew the sword, Coligny perished with the sword. France, Switzerland, Holland, Scotland, many lands, have witnessed the sad fulfillment of the Words of Christ.

What then is the lawful use of the sword by the missionary, and what is the unlawful use? A glance at the mission work of the world, as it is now, I think, make the matter plain. Here is a party of missionaries in Africa on their way from the East Coast to Uganda. Every man has his deadly weapon. There are perils of robbers and perils of wild beasts. The missionary who has not taken his gun with him is acting in disobedience to the command of his Lord. Last September, when Bishop Tucker and his friends were on this road, the advanced part of their caravan was attacked by robbers and plundered, and out of thirty-three natives only six escaped with life. Nothing but the fact that the missionary and

his comrades had a strong, well armed party, saved them from a similar fate. It was of more importance that Bishop Tucker should be well armed than that he should be well clothed. A weapon was of more value than a coat, inasmuch as the life is more than raiment. Here was the lawful use of the sword.

But now suppose that in Uganda the anti-missionary party should make an attack on the missionaries, either to drive them out or to destroy them. Here is the place where the principle declared by the greatest of missionaries to the heathen comes in force, "Being persecuted we suffer it." Here it is that our Lord commands, "Put up thy sword again into the sheath." Here it is He would have us to "resist not evil." This is the case in which the missionary must flee into another city; and in this whole matter, it seems to me, two points are to be carefully noted :—

1. The command to procure a sword is recorded by only one evangelist; the mistake of Peter is recorded by all four evangelists. I infer from this that, though it be important for a missionary to have a weapon, it is far more important that he avoid the wrong use of it.

2. The instructions to missionaries in the tenth chapter of Matthew, excepting the small section referred to by our Lord in Luke xxii. 35-38, were intended for their world-wide work. The proof of this is that, with the exception stated, every command and every principle in that chapter were illustrated and obeyed by the missionaries who went into all the world—by Peter and John and Philip, by Paul and Barnabas and Silas. It was true of them that they went "forth as sheep in the midst of wolves;" that they were "brought before governors and kings;" that they were persecuted in this city and fled into another; that they feared not them

which kill the body; that they met every kind of ill-treatment from their enemies just as Jesus had met it, remembering that the disciple is not above his Master, nor the servant above his Lord; and these instructions are for us now. Is there a missionary who does not cherish in his heart the example of the Lamb of God in the midst of wolves, going from place to place to save his life, standing absolutely unprotected in the presence of his deadly enemies, refusing the defence of the sword? Then let us remember that it is enough for the disciple that he be as his Master and the servant as his Lord.

But just here a practical question is laid before us in China. Are the attacks made on missionaries here—attacks such as those at Cheng-tu and Ku-cheng—to be classed with the persecutions endured by the missionaries of the New Testament? I answer decidedly, I think they are. All persecutors are blind. They know not what they do. The men at Lystra, who one day came to worship Barnabas and Paul as Jupiter and Mercury, and the next day stoned Paul, understood but little what the missionaries were. The people who shouted in the theatre at Ephesus, "Great is Diana of the Ephesians," knew little of what Paul taught. The Roman citizens, who had Paul and Silas beaten and imprisoned at Philippi, were actuated largely by race prejudice and greed of gain; but in all these attacks there was one strong under-current of feeling. It was that these missionaries had brought a teaching which would subvert the existing order of things. Jupiter and Mercury would cease to be worshipped. The temple of Diana would be closed. The customs of the Romans would be changed. And it is just this strong under-current of feeling which now exists in China towards those who preach the Christian faith. Men

have come hither who turn the world upside down.

The attack at Ku-cheng seems to us as truly anti-Christian as the attack at Lystra or Ephesus or Philippi. It began with a persecution of the native Christians by their neighbours. Did not these neighbours see what the drift of Christianity is? It was only when the missionary sought to protect his native brethren that the tide of violence turned against him; and at Cheng-tu the persecution had its origin with mandarins, high in place. Did not these leaders of the people know what the drift of Christianity is? Who can doubt it? And from this time forward we must expect that the animus against Christianity will become more and more distinct.

Let us turn now briefly to the question of results. While it is admitted by all that the Word of God is our rule of guidance, and the real question, therefore, is one of interpretation, not of policy, yet the inquiry is presented—Are not appeals for redress productive of good? Have they not done good in the past? To this question it appears that different answers are returned by different missionaries. May I submit an illustration, which seems to me to cover these divergent views?

Mr. A. preaches a series of sermons before the foreign community in Shanghai on the dishonesties of trade. Several merchants are offended. One of them meets Mr. A. on the street, curses him and knocks him down with a stick. Mr. A. rises, knocks down his assailant, and has decidedly the best of the fight. He continues to preach in Shanghai. He is a stalwart man, and no one cares to make a further attack. His friends say that his knocking the merchant down did good.

Mr. B. preaches in Shanghai as Mr. A. did, and with the same

result. He is knocked down by a merchant. He rises, goes to his room, brushes off the dust of the encounter and then seeks the police. His assailant is arrested, fined and put in jail for a week. Mr. B. continues to preach in Shanghai. Men do not like to be fined and put in jail, and no further attack is made on him. His friends say that calling in the police did good.

Mr. C. preaches in Shanghai just as Mr. A. and Mr. B. did, and meets the same kind of attack. He is cursed and knocked down by an offended merchant. He rises and says, "God forgive you this, my brother, and bless you and all the merchants in Shanghai." He goes to his room. Some friends advise him to report the matter to the police; but he says, "No. The police are useful and necessary, but this is not an occasion for summoning them. I want to return good to these offended men, not evil." His conduct is presently made known to the merchants, and an impression is the result. Whether he is knocked down again or not we do not undertake to say. We rest the illustration here.

These three men each started out to win the merchants of Shanghai to live the life of Christ. In the persecution which came on them, which of them did the most to attain this end? What was the object-lesson which each presented to the mercantile community? In Mr. A. the merchants saw just what a prize-fighter would have done in a like case. In Mr. B. they saw a course apparently more vindictive than that of Mr. A. Mr. A. acted in hot blood; Mr. B. had time to reflect before he called on the police. Whatever may have been the thoughts of his heart he did just what a vindictive man would have been most likely to do in his situation; but in Mr. C. the merchants saw a true image of the meekness of Christ, and wherever that

image is presented to men there the highest good is done.

Meekness in the presence of persecution is long-suffering; it is the love which many waters cannot quench. Meekness is the consummate glory of our Saviour Jesus Christ: "Behold, thy King cometh unto thee meek." It is the glory which He enjoins each of his followers to possess: "Learn of me, for I am meek." Yet it has been said, "There is perhaps none of the lovely virtues which adorn the image of God's Son, which is more seldom seen in those who ought to be examples. There are many servants of Jesus, in whom much love to souls, much service for the salvation of others and much zeal for God's will, are visible, and yet who continually come short in this." Meekness is the opposite of all that is vindictive and hard; and now, when the missionary in China, for property destroyed or blood that is shed, calls on the civil power for redress, he may persuade himself that his motions are just; but to the Chinese he will appear to be actuated by the love of property and revenge. Where is the lesson of meekness to them?

This was appreciated by the two noble societies whose missionaries were slain at Ku-cheng. When the Foreign Office in London wished to know of the C. M. S. and the C. E. Z. M. S. what claim they had to present for losses at Ku-cheng, the Societies replied that they had no claim to present; and in publishing their reasons for this course they said: "The committees' desire is that, so far as their own action or that of their agents is concerned, the heathen may neither see nor hear of anything which could be interpreted as vindictiveness." These Societies undoubtedly believe in the civil power and its right to punish evil-doers; but the Societies also recognize the fact that there are occasions on which the arm of

the civil power should not be invoked.

But we hear it said, if the Chinese once come to know that missionaries will make no more appeals for redress it will be but a short time till they drive all missionaries from the interior; mission work, save at the treaty ports, will come to an end. Well, to send sheep into the midst of wolves, does look like a desperate undertaking. Yet the responsibility for this rests on good shoulders. It is the Lord, our Shepherd, who does it. Was it not just so He sent forth Peter and John, Stephen and Philip, Paul and Silas? Has He made any change in the rule since Luke wrote the Acts? If our work as missionaries be not supernatural, is it anything at all?

Is it not well to remember that He who sends us forth, assuring us that He has all power in heaven and in earth, and that He is with us all the days, has pronounced a special blessing on the meek? "They shall inherit the earth"—the land—as the Greek word strictly means. He sees the fierce dangers which surround his servants, and He has put on record the promise that when He rises "to save all the meek of the earth, surely the wrath of man shall praise Him; the remainder of wrath will He restrain." Show us a body of men who are meek, loving, patient, who resist not evil, and we see men who will certainly inherit the land in which they live and work. George Müller has dated the wonderful prosperity of his work from the time when he began to take literally the commands of the Sermon on the Mount.

In the pages of the Bible we read of a man whose circumstances were not unlike our own. He was a foreigner in a strange land. The

people of the land envied and hated him, and wanted to thrust him out. He was a man of meekness, for he had been laid on the altar as a type of the Lamb of God. He digs a well, and the Philistines come on him to drive him away. We hear some one say, "Now, Isaac, stand for your rights. If you once begin to yield you are done for." But Isaac does yield; he goes off and digs another well; and the Philistines come on him again to drive him out. Now we hear it said, "Did we not tell you so, Isaac? This meek, yielding course will leave you without a foot of ground to stand on." But Isaac again yields; he goes to another place and digs another well; and now, strangely enough, his enemies cease to trouble him. He calls the name of the well Rehoboth, room; "For now," he says, "the Lord hath made room for us, and we shall be fruitful in the land;" and the next thing is that the king of the Philistines and his chief officials come seeking a treaty of peace with him, for when a man's ways please the Lord He maketh even his enemies to be at peace with him; and so Isaac dwelt in the land, under the declaration of the king, "Thou art now the blessed of the Lord."

If we, who are missionaries in China, will truly learn of Him who is meek, if we will go forth as sheep in the midst of wolves, some of us may be driven from place to place, and some of us may be torn to pieces; but I think that this land will speedily be ours. "The Lord lifteth up the meek."

Yours faithfully,

M. H. HOUSTON.

Our Book Table.

When the first number of *Mesny's Miscellany* appeared we wondered how such a seemingly conglomerate mass of information was ever to be utilized. Of course it was interesting reading so far as it went, but how should we ever again find what we might wish to refer to in the future? The solution of the difficulty is found in the copious Index which accompanies the bound Vol., No. 1, which lies before us.

Vol. I, extending from September 26th, 1895, to March 19th, 1896, makes a quarto book of 524 pages, besides 16 pages of Index.

It would be easy to find defects in a work of this sort, but General Mesny has certainly amassed a wonderful amount of information, and if the work goes on we shall have a sort of *omnium gatherum* which, with successive indices, will be very valuable.

We have tried in vain to discover the order on which the arrangement of the work is based, but have failed utterly to detect it. Such being the case we haven't the remotest idea of how far the work is to proceed, or when, if ever, the "Miscellany" is to be exhausted. All we can at present say is, that the weekly numbers which follow this first Vol. seem to be as fresh and full as those which went before.

The Chinese-Japanese War. Its Origin and Results. Rev. Young J. Allen, D.D., LL.D. 8 vols. Illustrated. Published by the S. D. C. G. K. Price \$1.10.

During the progress of the late war between China and Japan the *Review of the Times* became noted among the Chinese for its very accurate record of the progress of the conflict. This account was compiled by Dr. Allen, the editor,

and was in striking contrast to the false and misleading reports served up in the native daily press. So highly were these articles appreciated that at the close of the war there was a demand from all parts of the country for those numbers of the *Review* which contained them, and one Chinaman in Canton, more enterprising than scrupulous, republished them in book form without consulting the author. In response therefore to this widespread desire for their preservation, Dr. Allen has issued them with a great deal of new matter in the work under review. The book indeed contains much more than a history of the war. It is an invaluable survey of the progress of events in the Far East for the past fifteen years. The loss of the Liu-k'iu Islands to Japan, the development of French and British interests on the south-western border, the building by the Russians of the Siberian Railway, the troubles in Sze-chuen and the Mohammedan rebellion in Kansuh, are all passed in review. There is a very interesting account of the origin and aims of the Peace Society, and there are other chapters on the Advantages of Western Civilization, the Importance of Education to the State, the Opinions of the Western Press on the War, and many other valuable papers, some by Timothy Richard, Gilbert Reid and others, as well as translations of important articles by Admiral Lang, Sir Thomas Wade and Admiral Freemantle.

Dr. Allen sketches briefly the history of China's relations with Japan for the past three hundred years, an understanding of which is necessary to a correct opinion upon the late unpleasantness. There is nothing in this more striking than

the disclosure of the plans formed by Li Hung-chang and approved by the Peking government as early as 1882 to attack the Japanese and recover the Liu-k'iu Islands. Preparations were begun, but the war with France compelled a postponement. The responsibility for the war therefore does not rest wholly with Japan, who must have been informed of these plans and was not disposed to wait until China was ready to attack her with some chance of victory. The troubles in Corea are of course related at some length, and the official despatches which passed between the three powers are given wherever it has been possible. Dr. Allen takes particular pains to point out the reasons for China's defeat, and offers some very wholesome advice as to the reforms that are needed. He has the right to speak plainly, for as he explains in his preface, although an American citizen, he has spent more years in China than in the United States, and is well known to the Chinese as one who has no ulterior purpose to serve. He expressly says that he does not give them a sleeping potion, lest they should never awake. In the preface he draws a very instructive comparison between the Franco-Prussian war of 1871 and the struggle whose history he is recounting. In the former the haughty intolerance of the

French Emperor, Napoleon III, and his determination to curb the ambitions of Prussia and keep Germany divided and weak, while at the same time the wide-spread corruption of his own government had filled his army with shame and reduced it to the lowest degree of efficiency—all this compares with the conditions prevailing in China just before the recent war and her attitude toward her small but aspiring neighbor, while the sudden rise of the latter power in the estimation of the world is not unlike the equally unexpected triumph of Prussia and her sudden return to the position of a first class power. The work is embellished with portraits of the leading actors in the struggle, including those of the Emperor and Empress of Japan, the King of Corea and the leading commanders and diplomats on both sides.

It is one of the most important books ever issued by a foreigner in the Chinese tongue. It is a plain, unvarnished tale, by a candid friend of China, telling the Chinese just what they ought to be told. It is encouraging to know that the book is selling so well and being so widely read by the very class for whom it was especially designed. There is not much better missionary work that one can do at this time than to aid in its circulation.

E. T. W.

Editorial Comment.

LETTERS to the editor on "Appeals for Redress," "Scripture Onomatology," etc.; the Report of the Jubilee Celebration of the Evangelical Alliance and other items have been unavoidably crowded out of present issue.

* * *

WE have been particularly impressed of late with the diversity

of views expressed by different missionaries on various phases of missionary work. During the meetings of the Educational Association there were those who thought there was no system so suitable for teaching the Chinese as Romanization. Some of the brethren from the south, particularly Swatow, seem to think it far superior to the use of the

character for teaching not only the women, but the men, and would substitute the Roman letter f r the character just as fast as possible. Others, in the north, think the character quite satisfactory, even for teaching the women, and would have none of the Romanization. Some thought that science could be best taught through the medium of English, whilst others thought the Chinese language quite capable—at least with a little coaxing—of expressing all that was desired, and that it was most desirable to use only the Chinese. Then there are the different views as to whether Wên-li or Mandarin should be employed in making Christian books; or, if Wên-li is employed, whether a high or low Wên-li is preferable. There are the different views as to the relative value of educational, or direct evangelistic work.

Recent pages of the RECORDER have shown how our brethren disagree as to the advisability of a resort to consular help in time of trouble, and as to the proper sphere of women in the Churches. Missionaries, however, are not peculiar in these respects. There are gold and silver bugs in business, and protectionists and free-traders in politics, all claiming alike wisdom and sound judgment for their views, while all that is opposed is weak and dangerous.

These differences seem to be necessary to the proper make-up of the missionary body as of the body politic or commercial world. It will be long before we shall see eye to eye. It is good for us to meet people of opposing views. There are some who can only see truth from a certain angle, or as viewed from a certain standpoint. By a charitable consideration of other's views rather than by an unyielding and obstinate entrenching of ourselves behind the battlements of our own supposed impregnable citadel shall we best come at the

truth. And truth is what we all want.

* * *

In a recent number of the *North-China Daily News* the Editor, in a very interesting article on "Weather Facts," shows how the weather is much more uniform than is generally supposed, and that taking it year by year there is much less unusual weather than we are apt to suppose. He closes with the pleasant thought, "Thus the sweet succeeds the bitter; if we have some six weeks of hot weather still before us we know that September will give us a drop of ten degrees, and in October we shall be lighting fires again." And it is well always to temper our minds in times of trouble and hardship with the assurance of better days to come, and the thought that even the present trial is not so severe or exceptional as we are apt to consider it. There is always light ahead.

* * *

THE following extract from the address of Sir Charles Elliott, for nearly forty years an officer of Her Majesty's government in India and a keen observer of mission work, is taken from the *Church Missionary Intelligencer* for June. The address was delivered during the ninety-seventh anniversary of the Church Missionary Society, and this extract is valuable as being the testimony of one who had both seen and known. Missionaries do not fear the criticisms of those who are well informed as to their work; it is the unfounded remarks of those who testify of that which they have never seen and tell of that of which they know absolutely nothing:—

I assert that their usefulness is second to none among the beneficial influences which have followed the introduction of British rule into India, and which under God's Providence are penetrating and breaking up the darkness and superstition that are still in the country. No one who is a candid observer, and especially no people who are such keen

judges of character as the people of India, can fail to watch with admiration the nobility of spirit, the simplicity of life and the single-minded devotion to a high aim which the missionaries really display. I have often taken pleasure in contrasting their position with that of other classes of Europeans in the country, and I have thought it a wonderfully beautiful thing to see how, while the members of the Civil Service are stimulated to perform their duty by the hope of promotion to a high position, and the military by the prospect of decorations and of glory, and the commercial men and planters by the early acquisition of riches and complete retirement from the country, the missionary faces the dullness and monotony of Indian life, and the enfeebling and often fatal influence of the climate, with no such stimulus as this. He has rare opportunities of taking furlough, or of escaping from the heat of the plains to a hill station, and yet he labours on in his simple and loyal way without the hope of high position, or of honour, or of wealth; but he is actuated alone by a sense of duty, by his zeal for his high calling, and his love for the souls of men.

* * *

Now that the missionary force has attained such large proportions, the unhealthy conditions of many of our mission stations, especially in summer time, and the absolute need from time to time of recuperation of the nervous system, lead us naturally to expect each summer a large exodus of missionaries to Japan or to health resorts in China. The large number of migrations is frequently the subject of criticism by non-missionaries, who forget, or fail to note, that these summer absences from work on the part of

individual missionaries are, as a rule, not annual—in many cases the summer migration being a rare occurrence.

* * *

OUR reason, however, for drawing attention to the fact of such a large number taking health trips each year is to point out its connection with a recently discussed subject: "The relation of the missionary to other foreign residents in the East." The missionary is a missionary wherever he goes, and at all times; and we believe that by a sensible and unobtrusively exercised influence he can make a good use of the numerous opportunities found on board ship and elsewhere. In mutual intercourse an interest will be awakened in mission work, mistakes will be corrected, and long-existing and frequently ridiculous prejudices removed. Of course patience is necessary in sometimes listening to the random and illogical tirades against missionaries and their work by those who are ignorant of the subject and who often inveigh against Christian workers as an excuse for their own attitude towards Christianity.

Intercourse with non-missionary friends will, we believe, widen the missionary's horizon, deepen his sympathies and give frequent opportunities of witnessing for, and, we trust, leading others to, the Lord Jesus Christ.

Missionary News.

CENTRAL CHINA CONFERENCE OF CHRISTIAN WORKERS.

The following circular has been issued by the Shanghai Missionary Association:—

DEAR FRIENDS: The missionaries in Shanghai having heard that Mr. Mott, the Chairman of the Ameri-

can Student Volunteer Movement, is to visit China this year, in order to attend the North-China Conference in September, propose to take advantage of his presence in China and to arrange with him for a Conference of Christian Workers in Shanghai from Sep. 30th to Oct. 5th.

Much blessing has attended such gatherings in other places. May we not hope that similar results will follow a Conference held here?

We do not wish to confine these meetings to Shanghai residents, so we issue this notice, and heartily invite all friends, whether they live in Shanghai, or in the interior, to gather with us.

The special object of the meetings will be the deepening of our own spiritual life. How much we need this let each one answer for himself and herself. We long for the Chinese Christians to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. What need there is therefore, that we, in many cases their teachers, should advance also.

Our brother has been much used of God in stirring up, reviving and strengthening His people. We should pray earnestly that he may come to us in the fulness of the blessing of the Gospel of Christ.

The time of our meeting is really fixed for us. The North-China Conference, which Mr. Mott is expected to attend, closes September 17th. We propose therefore to hold our first meeting, Wednesday, September 30th.

A wish having been expressed that the Chinese should also be partakers of the benefit, we have arranged meetings for them, in which a number of native brethren will take part.

Although Mr. Mott will be the chief speaker at the meetings, it is expected that other brethren will take part, among others, Rev. Dr. Muirhead, Rev. P. F. Price, Rev. W. C. Longden, Rev. D. Willard Lyon, Rev. Y. K. Yen, and perhaps Dr. Ashmore, of Swatow.

Among the subjects for prayer and discussion at the meetings are the following: Submission and Obedience to the Holy Spirit. The Place of Prayer in Life and Work. China's Spiritual Needs and Claims.

Methods of Bible Study. The Student Volunteer Movement in the Home Lands.

As it is hoped that many will be able to be present a committee has been formed to arrange for the entertainment of visitors. In order that proper arrangements may be made will every one who hopes to attend kindly send word as soon as possible to Mr. R. M. Hobson, Shanghai, the Chairman of the Entertainment Committee.

It is hoped that reduced fares may be arranged for. For particulars see subsequent circular, which will be issued to announce final arrangements.

May we ask all into whose hands this invitation may fall, whether they can attend meetings or not, to pray earnestly that much blessing may result.

A MISSIONARY PROGRAMME.

By Rev. W. MUIRHEAD, D.D.

It is now a little over fifty years since China was first opened for the proclamation of the Gospel. During that time much has been done in the onward course of missionary work, and there is cause for thankfulness in regard to it. Both in the number of those engaged in it, the extent and variety of their operations and the effects produced by them, there is ample ground for encouragement and hope in the future. Yet all this only suggests reason for the consideration of the subject, whether any improvement might not take place in the form or manner of the work more adapted to the necessities of the case and more in harmony with the spirit and command of our Blessed Lord. His injunction is—"Go and preach the Gospel to every creature." "Go and make disciples of all nations." Since this command was given nearly nineteen centuries have elapsed, and a wonderful history has, in consequence of it, transpired in the condition of the countries bear-

ing the Christian name. We are soon to enter on a new stage, a new century in the world's history, and it so happens that numerous Christian Churches have been, and will be, celebrating their centenary of missionary work in carrying out the great command to make known the Gospel all over the earth.

It seems as if this were an appropriate time for a review of the missionary work, alike at home and abroad, not so much for the sake of information on the subject, or in order to criticise the course that has been taken in regard to it, but to look at it in the light of the Divine command and to contemplate the necessity, the desirability, the possibility of prosecuting it in a way more likely to attain the end in view. We cannot in these considerations apply the subject to all parts of the world, or even to China at large in the circumstances in which it is placed. We would leave it in its wider aspect to the Churches and societies in the home lands, which might well enter on a mutual recognition and a common action in the great work given them to do. They have all done more or less splendid service in the past, specially in the course of the present century, but it is a growing conviction on the part of many that their influence and usefulness might be immensely increased and more abundantly blessed by their co-operation all over the world. Were this general recognition to take place, and to be carried out in a harmonious and effective manner, there would certainly be a manifest exemplification of our Lord's prayer and a grand occasion for its fulfilment.

What then is the idea we seek to propose in connection with mission work as the line to be taken in our immediate sphere of labour, and by implication elsewhere, as far as opportunity may allow? The object to be sought after and, if possible,

to be attained, is the evangelization of the multitudes around us. This is what is meant in the commission of our Lord—Go and preach the Gospel to every creature. It is not the actual conversion of men that is to be effected, as if that were to be accomplished by us, which it is the prerogative of the Holy Spirit alone to do, but it is our part to proclaim the good news of salvation as the appointed means for the purpose. Every available instrumentality is included in the work thus given us to carry on; only it is necessary that we should bear in mind, and actively seek to attain the evangelization of the masses, of every creature, the whole creation in short. This is the command of our Divine Lord, and with it and the promise connected with it on His lips He entered heaven to complete the great work of our redemption at the right hand of His father, and with the investiture of all authority in heaven and on earth. The question now presents itself, How is this commission being discharged by us among the thousands and millions round about? Is it being observed and acted on at all to an adequate extent and with a right apprehension of the object to be aimed at? What is required at our hands is the simple manifestation of the truth as it is in Jesus, in a way corresponding to its infinite importance, and as it may be best understood by those who hear it and all under the inspiration of the Holy Spirit of promise. It is the Gospel of Christ in its simplicity, fidelity and power that we have to proclaim to this people in a manner that shall evince the reality, the authority and the blessedness of it in our own experience and in the conviction of our hearers.

Such is the charge laid upon us, and we may well ask, Are we carrying it out as we might? Are we faithful to our high calling, both in

the manner and to the extent required in the midst of these perishing multitudes? It is not a question whether we have places of worship or chapels for preaching, but are we making use of the manifold opportunities at command for accomplishing the terms of the Divine commission, as far and as fully as it is in our power to do? We are aiming, it may be, at the conversion of those who come within our reach, or at the building up in faith and holiness of such as profess to be the followers of Christ, while the masses in unnumbered instances are allowed to remain in ignorance of

the soul-saving truth that Christ has died, and that they are called to believe it. There are possibilities in this respect, of which we have only a faint idea, and which we have come far short in taking advantage of. What is it that is demanded at our hands? The widespread promulgation of the Gospel, whether men will hear or whether they will forbear, yet withal in a manner that will meet the approval of our Divine Master and suited to the requirements of the people around us. Can this be done and how? We think it can, far more fully and far more effectually than it has been.

(To be continued.)

Diary of Events in the Far East.

June, 1896.

15th.—Fearful loss of life and property in north-east of Japan, caused by a seismic wave. It is difficult to arrive at any exact estimate of the total number of casualties, but according to the *Yomiuri Shimbun* the length of coast visited by the wave is from 200 to 225 miles, and the aggregate number of deaths is over thirty thousand.

July, 1896.

6th.—Meeting of Shanghai branch of the Evangelical Alliance to celebrate the Jubilee of the Alliance. Particulars will appear in next RECORDER.

10th.—Rev. E. P. Hearnden, of F. C. Mission, drowned at Ch'u-chou. (See pp. 400-403).

11th.—Dr. Alexander Yersin, the

French bacteriologist who visited Hong-kong in 1894 to study the black plague, is reported to have cured successfully a number of plague patients at Amoy by the injection of serum prepared by him in Saigon from horses previously inoculated.

14th.—Reported irruption of Shantung bandits from across the Yellow River into Hsü-chow. These have been joined by a large force of local bandits who are burning and pillaging everything on their route.

21st.—Reported shameful and indiscriminate cruelties by the Japanese in putting down risings in Formosa. Various correspondents to the newspapers speak of the burning of villages, violating of graves, insulting of women, etc., as driving the people to exasperation.

Missionary Journal.

BIRTHS.

At Ryde, Isle of Wight, May 26th, the wife of S. FRANK WHITEHOUSE, of a son.

At Kiao-cheo, June 22nd, the wife of J. E. LINDBERG, Swedish Baptist Mission, of a daughter (Signe Cecilia).

At Ningpo, July 3rd, the wife of the Rev. J. C. HOARE, of a son.

At Wuhu, July 4th, the wife of G. T. HOWELL, of the China Inland Mission, of a daughter (Edith Mildred).

ARRIVAL.

At Shanghai, July 6th, Mr. G. F. C. DOBSON, M.A. from England for C. I. M.

DEPARTURES.

FROM Shanghai, July 1st, Mrs. DUBOSE and children, and Master SYDENSTRICKER (South Presbyterian Mission), for U. S. A.

FROM Shanghai, July 4th, Mr. and Mrs. JOHN DARROCH and child, C. I. M., for England.

FROM Shanghai, July 18th, Misses S. HOGSTAD and C. ANGVIK, C. I. M., for Norway.

FROM Shanghai, July 25th, Mr. and Mrs. W. E. SHEARER and two children, C. I. M., for England.

